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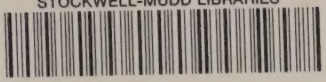

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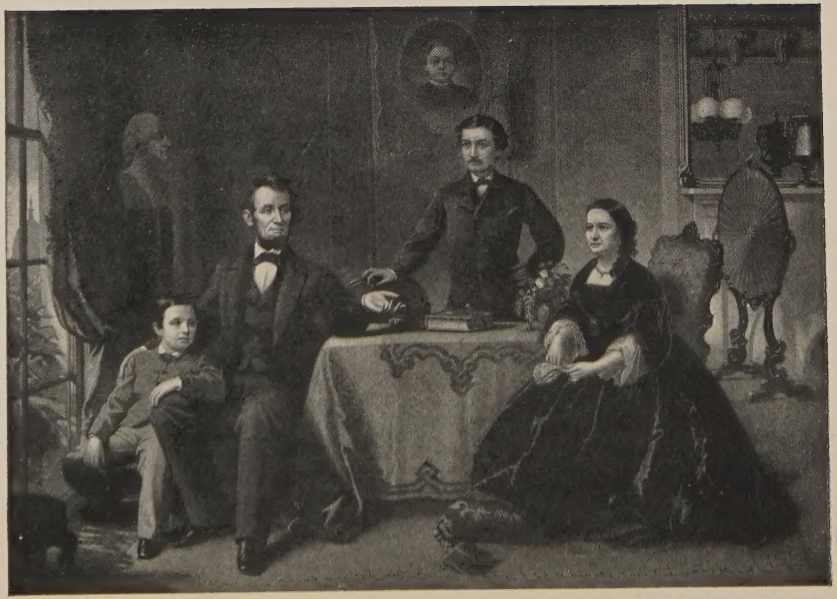

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ABRAHAM LINCOLN AND FAMILY

From L. to R. are Thomas ("Tad"), Abraham, Robert Todd, and Mary Todd Lincoln. The portrait in the center is of William, the second son, who died in the White House

Speeches and Presidential Addresses

1859-1865

Together with Conversations and Anecdotes, Related by F. B. Carpenter in "Six Months at the White House"

By

Abraham Lincoln

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PREFACE

THE present volume opens with the speeches made by Lincoln, now recognized as a national leader of the Republican party, in a tour of Kansas, late in 1859, and in a tour of New York City and neighboring New England cities early in 1860. In the eastern metropolis, in Cooper Union he delivered the most carefully prepared address of his career, and one that proved to be the most momentous, for it removed the impression, general in the East, that Lincoln was a typical Western "rough and tumble" orator, and gave him equal standing as a serious exponent of his party's principles with Seward, then the leading Republican candidate for the impending nomination for the Presidency.

It is noteworthy that Lincoln delivered only one speech while Presidential nominee, a few modest remarks in his home town. At this time Senator Douglas, the chief of his two opponents for the office, was touring the country, wildly endeavoring to stem by personal appeal the current of popular approval of Lincoln's policies.

The speeches delivered by Lincoln as President-elect were very disappointing, since he considered it the part of wisdom to temporize on the issues which were literally tearing the country asunder, until he was firmly established in his office. Accordingly in such speeches as "Nothing

is Going Wrong," and "The Crisis is Artificial" he exposed himself to the ridicule of his enemies, and to the censure of many of his chagrined supporters.

The Presidential speeches, however, are admirable in every respect. From the impromptu replies to serenades to the immortal Speech at Gettysburg and the sublime Second Inaugural Address, all of the President's utterances possess that supreme quality of oratory known by the older rhetoricians as *grace*, the perfect adaptation of word and sentiment to the spirit and needs of the occasion.

The Conversations and Anecdotes which close the volume form a logical appendix to the speeches in their revelation of the height and breadth and depth of the nature of the speaker. And since they relate particularly to the crucial period of Lincoln's statesmanship, when he was planning and executing the Emancipation Proclamation, they serve even more fittingly as an introduction to the succeeding volume of the series, that of State Papers.

INTRODUCTION

A Pen-Sketch of President Lincoln.*

By Walt Whitman.

I see the President almost every day, as I happen to live where he passes to or from his lodgings out of town. He never sleeps at the White House during the hot season, but has quarters at a healthy location some three miles north of the city, the Soldiers' Home, a United States military establishment. I saw him this morning about 8.30, coming in to business, riding on Vermont Avenue, near L Street. He always has a company of twenty-five or thirty cavalry, with sabres drawn, and held upright over their shoulders. The party makes no great show in uniforms or horses. Mr. Lincoln, on the saddle, generally rides a good-sized, easy-going gray horse, is dressed in plain black, somewhat rusty and dusty; wears a black stiff hat, and looks about as ordinary in attire, etc., as the commonest man. A lieutenant, with yellow straps, rides at his left, and following behind, two by two, come the cavalrymen in their yellow-striped jackets. They are generally going at a slow trot, as that is the pace set them by the One they wait upon. The sabres and accoutrements clank, and the entirely unornamental *cortège* as it trots toward Lafayette Square arouses no sen-

* From Note-book, August 12, 1864.

sation, only some curious stranger stops and gazes. I see very plainly ABRAHAM LINCOLN'S dark brown face, with the deep-cut lines, the eyes, etc., always to me with a latent sadness in the expression. We have got so that we always exchange bows, and very cordial ones.

Sometimes the President goes and comes in an open barouche. The cavalry always accompany him, with drawn sabres. Often I notice as he goes out evenings—and sometimes in the morning when he returns early—he turns off and halts at the large and handsome residence of the Secretary of War on K Street, and holds conference there. If in his barouche, I can see from my window that he does not alight, but sits in the vehicle, and Mr. Stanton comes out to attend him. Sometimes one of his sons, a boy of ten or twelve, accompanies him, riding at his right on a pony.

Earlier in the summer I occasionally saw the President and his wife, toward the latter part of the afternoon, out in a barouche, on a pleasure ride through the city. Mrs. Lincoln was dressed in complete black, with a long crape veil. The equipage is of the plainest kind, only two horses, and they nothing extra. They passed me once very close, and I saw the President in the face fully, as they were moving slow, and his look, though abstracted, happened to be directed steadily in my eye. He bowed and smiled, but far beneath his smile I noticed well the expression I have alluded to. None of the artists or pictures [*photographs*] have caught the subtle and indirect expression of this man's face. One of the great portrait painters of two or three centuries ago is needed.

SPEECHES AND PRESIDENTIAL ADDRESSES

(1859–1865)

The Treason of Secession.

FRAGMENT OF SPEECH AT LEAVENWORTH, KAN. DECEMBER 5, 1859.

In response to invitations from Republicans of Kansas Mr. Lincoln made a tour of that Territory from December 1 to 5, 1859, speaking at Elwood, Troy, Doniphan, Atchison, and Leavenworth. As indicated by notes left by Mr. Lincoln, the substance of these addresses is largely that of those delivered in Ohio in the autumn. The speaker took the popular sovereignty theory of Senator Douglas for his target, and riddled it with shafts of piercing argument and irony, showing that its essential principle was: "If one man would enslave another, neither that other nor any third man has a right to object." The following is a fragment delivered at Leavenworth:

But you Democrats are for the Union; and you greatly fear the success of the Republicans would destroy the Union. Why? Do the Republicans declare against the Union? Nothing like it. Your own statement of it is that if the Black Republicans elect a President, you "won't stand it." You will break up the Union. If we shall constitutionally elect a President, it will be our duty to see that you submit. Old John Brown

has been executed for treason against a State. We cannot object, even though he agreed with us in thinking slavery wrong. That cannot excuse violence, bloodshed, and treason. It could avail him nothing that he might think himself right. So, if we constitutionally elect a President, and therefore you undertake to destroy the Union, it will be our duty to deal with you as old John Brown has been dealt with. We shall try to do our duty. We hope and believe that in no section will a majority so act as to render such extreme measures necessary.

Lecture on "Discoveries, Inventions, and Improvements."

DELIVERED BEFORE THE SPRINGFIELD LIBRARY ASSOCIATION, SPRINGFIELD, ILL. FEBRUARY 22, 1860.*

We have all heard of Young America. He is the most current youth of the age. Some think him conceited and arrogant; but has he not reason to entertain a rather extensive opinion of himself? Is he not the inventor and owner of the present, and sole hope of the future? Men and things, everywhere, are ministering unto him. Look at his apparel, and you shall see cotton fabrics from Manchester and Lowell; flax linen from Ireland; wool cloth from Spain; silk from France; furs from the Arctic region; with a buffalo-robe from the Rocky Mountains, as a general outsider. At his table, besides plain bread and meat made at home, are sugar from

* This speech had been delivered in whole or in part in neighboring towns during the previous year.

Louisiana, coffee and fruits from the tropics, salt from Turk's Island, fish from Newfoundland, tea from China, and spices from the Indies. The whale of the Pacific furnishes his candlelight, he has a diamond ring from Brazil, a gold watch from California, and a Spanish cigar from Havana. He not only has a present supply of all these, and much more; but thousands of hands are engaged in producing fresh supplies, and other thousands in bringing them to him. The iron horse is panting and impatient to carry him everywhere in no time; and the lightning stands ready harnessed to take and bring his tidings in a trifle less than no time. He owns a large part of the world, by right of possessing it, and all the rest by right of wanting it, and intending to have it. As Plato had for the immortality of the soul, so Young America has "a pleasing hope, a fond desire—a longing after" territory. He has a great passion—a perfect rage—for the "new"; particularly new men for office, and the new earth mentioned in the Revelations, in which, being no more sea, there must be about three times as much land as in the present. He is a great friend of humanity; and his desire for land is not selfish, but merely an impulse to extend the area of freedom. He is very anxious to fight for the liberation of enslaved nations and colonies, provided, always, they have land, and have not any liking for his interference. As to those who have no land, and would be glad of help from any quarter, he considers they can afford to wait a few hundred years longer. In knowledge he is particularly rich. He knows all that can possibly be known; inclines to believe in spiritual rappings, and is

the unquestioned inventor of "Manifest Destiny." His horror is for all that is old, particularly "Old Fogy"; and if there be anything old which he can endure, it is only old whisky and old tobacco.

If the said Young America really is, as he claims to be, the owner of all present, it must be admitted that he has considerable advantage of Old Fogy. Take, for instance, the first of all fogies, Father Adam. There he stood, a very perfect physical man, as poets and painters inform us; but he must have been very ignorant, and simple in his habits. He had had no sufficient time to learn much by observation, and he had no near neighbors to teach him anything. No part of his breakfast had been brought from the other side of the world; and it is quite probable he had no conception of the world having any other side. In all these things, it is very plain, he was no equal of Young America; the most that can be said is, that according to his chance he may have been quite as much of a man as his very self-complacent descendant. Little as was what he knew, let the youngster discard all he has learned from others, and then show, if he can, any advantage on his side. In the way of land and live-stock, Adam was quite in the ascendant. He had dominion over all the earth, and all the living things upon and round about it. The land has been sadly divided out since; but never fret, Young America will reannex it.

The great difference between Young America and Old Fogy is the result of discoveries, inventions, and improvements. These, in turn, are the result of observation, reflection, and experi-

ment. For instance, it is quite certain that ever since water has been boiled in covered vessels, men have seen the lids of the vessels rise and fall a little, with a sort of fluttering motion, by force of the steam; but so long as this was not specially observed, and reflected, and experimented upon, it came to nothing. At length, however, after many thousand years, some man observes this long-known effect of hot water lifting a pot-lid, and begins a train of reflection upon it. He says, "Why, to be sure, the force that lifts the pot-lid will lift anything else which is no heavier than the pot-lid. And as man has much hard fighting to do, cannot this hot-water power be made to help him?" He has become a little excited on the subject, and he fancies he hears a voice answering, "Try me." He does try it; and the observation, reflection, and trial give to the world the control of that tremendous and now well-known agent called steam-power. This is not the actual history in detail, but the general principle.

But was this first inventor of the application of steam wiser or more ingenious than those who had gone before him? Not at all. Had he not learned much of those, he never would have succeeded, probably never would have thought of making the attempt. To be fruitful in invention, it is indispensable to have a habit of observation and reflection; and this habit our steam friend acquired, no doubt, from those who, to him, were old fogies. But for the difference in habit of observation, why did Yankees almost instantly discover gold in California, which had been trodden upon and overlooked by Indians and Mexican greasers for centuries?

Gold-mines are not the only mines overlooked in the same way. There are more mines above the earth's surface than below it. All nature—the whole world, material, moral, and intellectual—is a mine; and in Adam's day it was a wholly unexplored mine. Now, it was the destined work of Adam's race to develop, by discoveries, inventions, and improvements, the hidden treasures of this mine. But Adam had nothing to turn his attention to the work. If he should do anything in the way of inventions, he had first to invent the art of invention, the instance, at least, if not the habit, of observation and reflection. As might be expected, he seems not to have been a very observing man at first; for it appears he went about naked a considerable length of time before he ever noticed that obvious fact. But when he did observe it, the observation was not lost upon him; for it immediately led to the first of all inventions of which we have any direct account—the fig-leaf apron.

The inclination to exchange thoughts with one another is probably an original impulse of our nature. If I be in pain, I wish to let you know it, and to ask your sympathy and assistance; and my pleasurable emotions also I wish to communicate to and share with you. But to carry on such communications, some instrumentality is indispensable. Accordingly, speech—articulate sounds rattled off from the tongue—was used by our first parents, and even by Adam before the creation of Eve. He gave names to the animals while she was still a bone in his side; and he broke out quite volubly when she first stood before him, the best present of his Maker. From this it would appear that speech was not

an invention of man, but rather the direct gift of his Creator. But whether divine gift or invention, it is still plain that if a mode of communication had been left to invention, speech must have been the first, from the superior adaptation to the end of the organs of speech over every other means within the whole range of nature. Of the organs of speech the tongue is the principal; and if we shall test it, we shall find the capacities of the tongue, in the utterance of articulate sounds, absolutely wonderful. You can count from one to one hundred quite distinctly in about forty seconds. In doing this two hundred and eighty-three distinct sounds or syllables are uttered, being seven to each second, and yet there should be enough difference between every two to be easily recognized by the ear of the hearer. What other signs to represent things could possibly be produced so rapidly? or, even if ready made, could be arranged so rapidly to express the sense? Motions with the hands are no adequate substitute. Marks for the recognition of the eye, —writing,—although a wonderful auxiliary of speech, is no worthy substitute for it. In addition to the more slow and laborious process of getting up a communication in writing, the materials—pen, ink, and paper—are not always at hand. But one always has his tongue with him, and the breath of his life is the ever-ready material with which it works. Speech, then, by enabling different individuals to interchange thoughts, and thereby to combine their powers of observation and reflection, greatly facilitates useful discoveries and inventions. What one observes, and would himself infer nothing from, he tells to another, and that other at once sees a

valuable hint in it. A result is thus reached which neither alone would have arrived at. And this reminds me of what I passed unnoticed before, that the very first invention was a joint operation, Eve having shared with Adam the getting up of the apron. And, indeed, judging from the fact that sewing has come down to our times as "woman's work," it is very probable she took the leading part,—he, perhaps, doing no more than to stand by and thread the needle. That proceeding may be reckoned as the mother of all "sewing-societies," and the first and most perfect "World's Fair," all inventions and all inventors then in the world being on the spot.

But speech alone, valuable as it ever has been and is, has not advanced the condition of the world much. This is abundantly evident when we look at the degraded condition of all those tribes of human creatures who have no considerable additional means of communicating thoughts. Writing, the art of communicating thoughts to the mind through the eye, is the great invention of the world. Great is the astonishing range of analysis and combination which necessarily underlies the most crude and general conception of it—great, very great, in enabling us to converse with the dead, the absent, and the unborn, at all distances of time and space; and great, not only in its direct benefits, but greatest help to all other inventions. Suppose the art, with all conceptions of it, were this day lost to the world, how long, think you, would it be before Young America could get up the letter A with any adequate notion of using it to advantage? The precise period at which writing was invented is not known, but it certainly was as early as the time

of Moses; from which we may safely infer that its inventors were very old fogies.

Webster, at the time of writing his dictionary, speaks of the English language as then consisting of seventy or eighty thousand words. If so, the language in which the five books of Moses were written must at that time, now thirty-three or -four hundred years ago, have consisted of at least one quarter as many, or twenty thousand. When we remember that words are sounds merely, we shall conclude that the idea of representing those sounds by marks, so that whoever should at any time after see the marks would understand what sounds they meant, was a bold and ingenious conception, not likely to occur to one man in a million in the run of a thousand years. And when it did occur, a distinct mark for each word, giving twenty thousand different marks first to be learned, and afterward to be remembered, would follow as the second thought, and would present such a difficulty as would lead to the conclusion that the whole thing was impracticable. But the necessity still would exist; and we may readily suppose that the idea was conceived, and lost, and reproduced, and dropped, and taken up again and again, until at last the thought of dividing sounds into parts, and making a mark, not to represent a whole sound, but only a part of one, and then of combining those marks, not very many in number, upon principles of permutation, so as to represent any and all of the whole twenty thousand words, and even any additional number, was somehow conceived and pushed into practice. This was the invention of phonetic writing, as distinguished from the clumsy picture-writing of some of the nations.

That it was difficult of conception and execution is apparent, as well by the foregoing reflection, as the fact that so many tribes of men have come down from Adam's time to our own without ever having possessed it. Its utility may be conceived by the reflection that to it we owe everything which distinguishes us from savages. Take it from us, and the Bible, all history, all science, all government, all commerce, and nearly all social intercourse go with it.

The great activity of the tongue in articulating sounds has already been mentioned, and it may be of some passing interest to notice the wonderful power of the eye in conveying ideas to the mind from writing. Take the same example of the numbers from one to one hundred written down, and you can run your eye over the list, and be assured that every number is in it, in about one half the time it would require to pronounce the words with the voice; and not only so, but you can in the same short time determine whether every word is spelled correctly, by which it is evident that every separate letter, amounting to eight hundred and sixty-four, has been recognized and reported to the mind within the incredibly short space of twenty seconds, or one third of a minute.

I have already intimated my opinion that in the world's history certain inventions and discoveries occurred of peculiar value, on account of their great efficiency in facilitating all other inventions and discoveries. Of these were the art of writing and of printing, the discovery of America, and the introduction of patent laws. The date of the first, as already stated, is unknown; but it certainly was as much as fifteen hundred years be-

fore the Christian era; the second—printing—came in 1436, or nearly three thousand years after the first. The others followed more rapidly—the discovery of America in 1492, and the first patent laws in 1624. Though not apposite to my present purpose, it is but justice to the fruitfulness of that period to mention two other important events—the Lutheran Reformation in 1517, and, still earlier, the invention of negroes, or of the present mode of using them, in 1434. But to return to the consideration of printing, it is plain that it is but the other half, and in reality the better half, of writing; and that both together are but the assistants of speech in the communication of thoughts between man and man. When man was possessed of speech alone, the chances of invention, discovery, and improvement were very limited; but by the introduction of each of these they were greatly multiplied. When writing was invented, any important observation likely to lead to a discovery had at least a chance of being written down, and consequently a little chance of never being forgotten, and of being seen and reflected upon by a much greater number of persons; and thereby the chances of a valuable hint being caught proportionately augmented. By this means the observation of a single individual might lead to an important invention years, and even centuries, after he was dead. In one word, by means of writing, the seeds of invention were more permanently preserved and more widely sown. And yet for three thousand years during which printing remained undiscovered after writing was in use, it was only a small portion of the people who could write, or read writing; and consequently the field of invention, though much

extended, still continued very limited. At length printing came. It gave ten thousand copies of any written matter quite as cheaply as ten were given before; and consequently a thousand minds were brought into the field where there was but one before. This was a great gain—and history shows a great change corresponding to it—in point of time.

I will venture to consider it the true termination of that period called "the dark ages." Discoveries, inventions, and improvements followed rapidly, and have been increasing their rapidity ever since. The effects could not come all at once. It required time to bring them out; and they are still coming. The capacity to read could not be multiplied as fast as the means of reading. Spelling-books just began to go into the hands of the children, but the teachers were not very numerous or very competent, so that it is safe to infer they did not advance so speedily as they do nowadays. It is very probable—almost certain—that the great mass of men at that time were utterly unconscious that their condition or their minds were capable of improvement. They not only looked upon the educated few as superior beings, but they supposed themselves to be naturally incapable of rising to equality. To emancipate the mind from this false underestimate of itself is the great task which printing came into the world to perform. It is difficult for us now and here to conceive how strong this slavery of the mind was, and how long it did of necessity take to break its shackles, and to get a habit of freedom of thought established. It is, in this connection, a curious fact that a new country is most favorable—almost necessary—to the eman-

cipation of thought, and the consequent advancement of civilization and the arts. The human family originated, as is thought, somewhere in Asia, and have worked their way principally westward. Just now in civilization and the arts the people of Asia are entirely behind those of Europe; those of the east of Europe behind those of the west of it; while we, here, in America, think we discover, and invent, and improve faster than any of them. They may think this is arrogance; but they cannot deny that Russia has called on us to show her how to build steamboats and railroads, while in the older parts of Asia they scarcely know that such things as steamboats and railroads exist. In anciently inhabited countries, the dust of ages—a real, downright old-fogyism—seems to settle upon and smother the intellect and energies of man. It is in this view that I have mentioned the discovery of America as an event greatly favoring and facilitating useful discoveries and inventions. Next came the patent laws. These began in England in 1624, and in this country with the adoption of our Constitution. Before then any man [*might*] instantly use what another man had invented, so that the inventor had no special advantage from his invention. The patent system changed this, secured to the inventor for a limited time exclusive use of his inventions, and thereby added the fuel of interest to the fire of genius in the discovery and production of new and useful things.

Slavery as the Fathers Viewed It.

ADDRESS AT COOPER UNION, NEW YORK. FEBRUARY 27, 1860.

Mr. President and Fellow-citizens of New York: The facts with which I shall deal this evening are mainly old and familiar; nor is there anything new in the general use I shall make of them. If there shall be any novelty, it will be in the mode of presenting the facts, and the inferences and observations following that presentation. In his speech last autumn at Columbus, Ohio, as reported in the New York *Times*, Senator Douglas said:

> Our fathers, when they framed the government under which we live, understood this question just as well, and even better, than we do now.

I fully indorse this, and I adopt it as a text for this discourse. I so adopt it because it furnishes a precise and an agreed starting-point for a discussion between Republicans and that wing of the Democracy headed by Senator Douglas. It simply leaves the inquiry: What was the understanding those fathers had of the question mentioned?

What is the frame of government under which we live? The answer must be, "The Constitution of the United States." That Constitution consists of the original, framed in 1787, and under which the present government first went into operation, and twelve subsequently framed amendments, the first ten of which were framed in 1789.

Who were our fathers that framed the Constitution? I suppose the "thirty-nine" who

signed the original instrument may be fairly called our fathers who framed that part of the present government. It is almost exactly true to say they framed it, and it is altogether true to say they fairly represented the opinion and sentiment of the whole nation at that time. Their names, being familiar to nearly all, and accessible to quite all, need not now be repeated.

I take these "thirty-nine," for the present, as being "our fathers who framed the government under which we live." What is the question which, according to the text, those fathers understood "just as well, and even better, than we do now"?

It is this: Does the proper division of local from Federal authority, or anything in the Constitution, forbid our Federal Government to control as to slavery in our Federal Territories?

Upon this, Senator Douglas holds the affirmative, and Republicans the negative. This affirmation and denial form an issue; and this issue—this question—is precisely what the text declares our fathers understood "better than we." Let us now inquire whether the "thirty-nine," or any of them, ever acted upon this question; and if they did, how they acted upon it—how they expressed that better understanding. In 1784, three years before the Constitution, the United States then owning the Northwestern Territory, and no other, the Congress of the Confederation had before them the question of prohibiting slavery in that Territory;* and four of the "thirty-nine" who afterward framed the Constitution were in that Congress, and voted

* The bill was reported by Thomas Jefferson. It prohibited slavery after 1800 above the parallel of 31° north latitude. It failed to pass by one vote.

on that question. Of these, Roger Sherman, Thomas Mifflin, and Hugh Williamson voted for the prohibition, thus showing that, in their understanding, no line dividing local from Federal authority, nor anything else, properly forbade the Federal Government to control as to slavery in Federal territory The other of the four, James McHenry, voted against the prohibition, showing that for some cause he thought it improper to vote for it.

In 1787, still before the Constitution, but while the convention was in session framing it, and while the Northwestern Territory still was the only Territory owned by the United States, the same question of prohibiting slavery in the Territory again came before the Congress of the Confederation; and two more of the "thirty-nine" who afterward signed the Constitution were in that Congress, and voted on the question. They were William Blount and William Few; and they both voted for the prohibition—thus showing that in their understanding no line dividing local from Federal authority, nor anything else, properly forbade the Federal Government to control as to slavery in Federal territory. This time the prohibition became a law, being part of what is now well known as the ordinance of '87.

The question of Federal control of slavery in the Territories seems not to have been directly before the convention which framed the original Constitution; and hence it is not recorded that the "thirty-nine," or any of them, while engaged on that instrument, expressed any opinion on that precise question.

In 1789, by the first Congress which sat under

the Constitution, an act was passed to enforce the ordinance of '87, including the prohibition of slavery in the Northwestern Territory. The bill for this act was reported by one of the "thirty-nine"—Thomas Fitzsimmons, then a member of the House of Representatives from Pennsylvania. It went through all its stages without a word of opposition, and finally passed both branches without ayes and nays, which is equivalent to a unanimous passage. In this Congress there were sixteen of the thirty-nine fathers who framed the original Constitution. They were John Langdon, Nicholas Gilman, Wm. S. Johnson, Roger Sherman, Robert Morris, Thos. Fitzsimmons, William Few, Abraham Baldwin, Rufus King, William Paterson, George Clymer, Richard Bassett, George Read, Pierce Butler, Daniel Carroll, and James Madison.

This shows that, in their understanding, no line dividing local from Federal authority, nor anything in the Constitution, properly forbade Congress to prohibit slavery in the Federal territory; else both their fidelity to correct principle, and their oath to support the Constitution, would have constrained them to oppose the prohibition.

Again, George Washington, another of the "thirty-nine," was then President of the United States, and as such approved and signed the bill, thus completing its validity as a law, and thus showing that, in his understanding, no line dividing local from Federal authority, nor anything in the Constitution, forbade the Federal Government to control as to slavery in Federal territory.

No great while after the adoption of the original Constitution, North Carolina ceded to the Federal Government the country now con-

stituting the State of Tennessee; and a few years later Georgia ceded that which now constitutes the States of Mississippi and Alabama.* In both deeds of cession it was made a condition by the ceding States that the Federal Government should not prohibit slavery in the ceded country. Besides this, slavery was then actually in the ceded country. Under these circumstances, Congress, on taking charge of these countries, did not absolutely prohibit slavery within them. But they did interfere with it—take control of it—even there, to a certain extent. In 1798 Congress organized the Territory of Mississippi. In the act of organization they prohibited the bringing of slaves into the Territory from any place without the United States, by fine, and giving freedom to slaves so brought. This act passed both branches of Congress without yeas and nays. In that Congress were three of the "thirty-nine" who framed the original Constitution. They were John Langdon, George Read, and Abraham Baldwin. They all probably voted for it. Certainly they would have placed their opposition to it upon record if, in their understanding, any line dividing local from Federal authority, or anything in the Constitution, properly forbade the Federal Government to control as to slavery in Federal territory.

In 1803 the Federal Government purchased the Louisiana country. Our former territorial acquisitions came from certain of our own States; but this Louisiana country was acquired from a foreign nation. In 1804 Congress gave a territorial organization to that part of it which

* The cession by North Carolina was accepted by Congress in 1790; that by Georgia in 1798.

now constitutes the State of Louisiana. New Orleans, lying within that part, was an old and comparatively large city. There were other considerable towns and settlements, and slavery was extensively and thoroughly intermingled with the people. Congress did not, in the Territorial Act, prohibit slavery; but they did interfere with it—take control of it—in a more marked and extensive way than they did in the case of Mississippi. The substance of the provision therein made in relation to slaves was:

1st. That no slave should be imported into the Territory from foreign parts.

2d. That no slave should be carried into it who had been imported into the United States since the first day of May, 1798.

3d. That no slave should be carried into it, except by the owner, and for his own use as a settler; the penalty in all the cases being a fine upon the violator of the law, and freedom to the slave.

This act also was passed without ayes or nays. In the Congress which passed it there were two of the "thirty-nine." They were Abraham Baldwin and Jonathan Dayton. As stated in the case of Mississippi, it is probable they both voted for it. They would not have allowed it to pass without recording their opposition to it if, in their understanding, it violated either the line properly dividing local from Federal authority, or any provision of the Constitution.

In 1819-20 came and passed the Missouri question. Many votes were taken, by yeas and nays, in both branches of Congress, upon the various phases of the general question. Two of the "thirty-nine"—Rufus King and Charles

Pinckney—were members of that Congress. Mr. King steadily voted for slavery prohibition and against all compromises, while Mr. Pinckney as steadily voted against slavery prohibition and against all compromises. By this, Mr. King showed that, in his understanding, no line dividing local from Federal authority, nor anything in the Constitution, was violated by Congress prohibiting slavery in Federal territory; while Mr. Pinckney, by his votes, showed that, in his understanding, there was some sufficient reason for opposing such prohibition in that case.

The cases I have mentioned are the only acts of the "thirty-nine," or of any of them, upon the direct issue, which I have been able to discover.

To enumerate the persons who thus acted as being four in 1784, two in 1787, seventeen in 1789, three in 1798, two in 1804, and two in 1819-20, there would be thirty of them. But this would be counting John Langdon, Roger Sherman, William Few, Rufus King, and George Read each twice, and Abraham Baldwin three times. The true number of those of the "thirty-nine" whom I have shown to have acted upon the question which, by the text, they understood better than we, is twenty-three, leaving sixteen not shown to have acted upon it in any way.

Here, then, we have twenty-three out of our thirty-nine fathers "who framed the government under which we live," who have, upon their official responsibility and their corporal oaths, acted upon the very question which the text affirms they "understood just as well, and even better, than we do now"; and twenty-one of them—a clear majority of the whole "thirty-

nine"—so acting upon it as to make them guilty of gross political impropriety and wilful perjury if, in their understanding, any proper division between local and Federal authority, or anything in the Constitution they had made themselves, and sworn to support, forbade the Federal Government to control as to slavery in the Federal Territories. Thus the twenty-one acted; and, as actions speak louder than words, so actions under such responsibility speak still louder.

Two of the twenty-three voted against congressional prohibition of slavery in the Federal Territories, in the instances in which they acted upon the question. But for what reasons they so voted is not known. They may have done so because they thought a proper division of local from Federal authority, or some provision or principle of the Constitution, stood in the way; or they may, without any such question, have voted against the prohibition on what appeared to them to be sufficient grounds of expediency. No one who has sworn to support the Constitution can conscientiously vote for what he understands to be an unconstitutional measure, however expedient he may think it; but one may and ought to vote against a measure which he deems constitutional if, at the same time, he deems it inexpedient. It, therefore, would be unsafe to set down even the two who voted against the prohibition as having done so because, in their understanding, any proper division of local from Federal authority, or anything in the Constitution, forbade the Federal Government to control as to slavery in Federal territory.

The remaining sixteen of the "thirty-nine," so far as I have discovered, have left no record of

their understanding upon the direct question of Federal control of slavery in the Federal Territories. But there is much reason to believe that their understanding upon that question would not have appeared different from that of their twenty-three compeers, had it been manifested at all.

For the purpose of adhering rigidly to the text, I have purposely omitted whatever understanding may have been manifested by any person, however distinguished, other than the thirty-nine fathers who framed the original Constitution; and, for the same reason, I have also omitted whatever understanding may have been manifested by any of the "thirty-nine" even on any other phase of the general question of slavery. If we should look into their acts and declarations on those other phases, as the foreign slave-trade, and the morality and policy of slavery generally, it would appear to us that on the direct question of Federal control of slavery in Federal Territories, the sixteen, if they had acted at all, would probably have acted just as the twenty-three did. Among that sixteen were several of the most noted antislavery men of those times,—as Dr. Franklin, Alexander Hamilton, and Gouverneur Morris,—while there was not one now known to have been otherwise, unless it may be John Rutledge, of South Carolina.

The sum of the whole is that of our thirty-nine fathers who framed the original Constitution, twenty-one—a clear majority of the whole—certainly understood that no proper division of local from Federal authority, nor any part of the Constitution, forbade the Federal Government to control slavery in the Federal Territories; while

all the rest had probably the same understanding. Such, unquestionably, was the understanding of our fathers who framed the original Constitution; and the text affirms that they understood the question "better than we."

But, so far, I have been considering the understanding of the question manifested by the framers of the original Constitution. In and by the original instrument, a mode was provided for amending it; and, as I have already stated, the present frame of "the government under which we live" consists of that original, and twelve amendatory articles framed and adopted since. Those who now insist that Federal control of slavery in Federal Territories violates the Constitution, point us to the provisions which they suppose it thus violates; and, as I understand, they all fix upon provisions in these amendatory articles, and not in the original instrument. The Supreme Court, in the Dred Scott case, plant themselves upon the fifth amendment, which provides that no person shall be deprived of "life, liberty, or property without due process of law"; while Senator Douglas and his peculiar adherents plant themselves upon the tenth amendment, providing that "the powers not delegated to the United States by the Constitution" "are reserved to the States respectively, or to the people."

Now, it so happens that these amendments were framed by the first Congress which sat under the Constitution—the identical Congress which passed the act, already mentioned, enforcing the prohibition of slavery in the Northwestern Territory. Not only was it the same Congress, but they were the identical, same individual men who, at the same session, and at the same time within

the session, had under consideration, and in progress toward maturity, these constitutional amendments, and this act prohibiting slavery in all the territory the nation then owned. The constitutional amendments were introduced before, and passed after, the act enforcing the ordinance of '87; so that, during the whole pendency of the act to enforce the ordinance, the constitutional amendments were also pending.

The seventy-six members of that Congress, including sixteen of the framers of the original Constitution, as before stated, were preëminently our fathers who framed that part of "the government under which we live" which is now claimed as forbidding the Federal Government to control slavery in the Federal Territories.

Is it not a little presumptuous in any one at this day to affirm that the two things which that Congress deliberately framed, and carried to maturity at the same time, are absolutely inconsistent with each other? And does not such affirmation become impudently absurd when coupled with the other affirmation, from the same mouth, that those who did the two things alleged to be inconsistent, understood whether they really were inconsistent better than we—better than he who affirms that they are inconsistent?

It is surely safe to assume that the thirty-nine framers of the original Constitution, and the seventy-six members of the Congress which framed the amendments thereto, taken together, do certainly include those who may be fairly called "our fathers who framed the government under which we live." And so assuming, I defy any man to show that any one of them ever, in his whole life, declared that, in his understand-

ing, any proper division of local from Federal authority, or any part of the Constitution, forbade the Federal Government to control as to slavery in the Federal Territories. I go a step further. I defy any one to show that any living man in the whole world ever did, prior to the beginning of the present century (and I might almost say prior to the beginning of the last half of the present century), declare that, in his understanding, any proper division of local from Federal authority, or any part of the Constitution, forbade the Federal Government to control as to slavery in the Federal Territories. To those who now so declare I give not only "our fathers who framed the government under which we live," but with them all other living men within the century in which it was framed, among whom to search, and they shall not be able to find the evidence of a single man agreeing with them.

Now, and here, let me guard a little against being misunderstood. I do not mean to say we are bound to follow implicitly in whatever our fathers did. To do so would be to discard all the lights of current experience—to reject all progress, all improvement. What I do say is that if we would supplant the opinions and policy of our fathers in any case, we should do so upon evidence so conclusive, and argument so clear, that even their great authority, fairly considered and weigh, cannot stand; and most surely not in a case whereof we ourselves declare they understood the question better than we.

If any man at this day sincerely believes that a proper division of local from Federal authority, or any part of the Constitution, forbids the Fed-

eral Government to control as to slavery in the Federal Territories, he is right to say so, and to enforce his position by all truthful evidence and fair argument which he can. But he has no right to mislead others who have less access to history, and less leisure to study it, into the false belief that "our fathers who framed the government under which we live" were of the same opinion—thus substituting falsehood and deception for truthful evidence and fair argument. If any man at this day sincerely believes "our fathers who framed the government under which we live" used and applied principles, in other cases, which ought to have led them to understand that a proper division of local from Federal authority, or some part of the Constitution, forbids the Federal Government to control as to slavery in the Federal Territories, he is right to say so. But he should, at the same time, brave the responsibility of declaring that, in his opinion, he understands their principles better than they did themselves; and especially should he not shirk that responsibility by asserting that they "understood the question just as well, and even better, than we do now."

But enough! Let all who believe that "our fathers who framed the government under which we live understood this question just as well, and even better, than we do now," speak as they spoke, and act as they acted upon it. This is all Republicans ask—all Republicans desire—in relation to slavery. As those fathers marked it, so let it be again marked, as an evil not to be extended, but to be tolerated and protected only because of and so far as its actual presence among us makes that toleration and protection a neces-

sity. Let all the guaranties those fathers gave it be not grudgingly, but fully and fairly, maintained. For this Republicans contend, and with this, so far as I know or believe, they will be content.

And now, if they would listen,—as I suppose they will not,—I would address a few words to the Southern people.

I would say to them: You consider yourselves a reasonable and a just people; and I consider that in the general qualities of reason and justice you are not inferior to any other people. Still, when you speak of us Republicans, you do so only to denounce us as reptiles, or, at the best, as no better than outlaws. You will grant a hearing to pirates and murderers, but nothing like it to "Black Republicans." In all your contentions with one another, each of you deems an unconditional condemnation of "Black Republicanism" as the first thing to be attended to. Indeed, such condemnation of us seems to be an indispensable prerequisite—license, so to speak—among you to be admitted or permitted to speak at all. Now can you or not be prevailed upon to pause and to consider whether this is quite just to us, or even to yourselves? Bring forward your charges and specifications, and then be patient long enough to hear us deny or justify.

You say we are sectional. We deny it. That makes an issue; and the burden of proof is upon you. You produce your proof; and what is it? Why, that our party has no existence in your section—gets no votes in your section. The fact is substantially true; but does it prove the issue? If it does, then in case we should, without change of principle, begin to get votes in your section, we

should thereby cease to be sectional. You cannot escape this conclusion; and yet, are you willing to abide by it? If you are, you will probably soon find that we have ceased to be sectional, for we shall get votes in your section this very year. You will then begin to discover, as the truth plainly is, that your proof does not touch the issue. The fact that we get no votes in your section is a fact of your making, and not of ours. And if there be fault in that fact, that fault is primarily yours, and remains so until you show that we repel you by some wrong principle or practice. If we do repel you by any wrong principle or practice, the fault is ours; but this brings you to where you ought to have started—to a discussion of the right or wrong of our principle. If our principle, put in practice, would wrong your section for the benefit of ours, or for any other object, then our principle, and we with it, are sectional, and are justly opposed and denounced as such. Meet us, then, on the question of whether our principle, put in practice, would wrong your section; and so meet us as if it were possible that something may be said on our side. Do you accept the challenge? No! Then you really believe that the principle which "our fathers who framed the government under which we live" thought so clearly right as to adopt it, and indorse it again and again, upon their official oaths, is in fact so clearly wrong as to demand your condemnation without a moment's consideration.

Some of you delight to flaunt in our faces the warning against sectional parties given by Washington in his Farewell Address. Less than eight years before Washington gave that warning, he

had, as President of the United States, approved and signed an act of Congress enforcing the prohibition of slavery in the Northwestern Territory, which act embodied the policy of the government upon that subject up to and at the very moment he penned that warning; and about one year after he penned it, he wrote Lafayette that he considered that prohibition a wise measure, expressing in the same connection his hope that we should at some time have a confederacy of free States.

Bearing this in mind, and seeing that sectionalism has since arisen upon this same subject, is that warning a weapon in your hands against us, or in our hands against you? Could Washington himself speak, would he cast the blame of that sectionalism upon us, who sustain his policy, or upon you, who repudiate it? We respect that warning of Washington, and we commend it to you, together with his example pointing to the right application of it.*

But you say you are conservative—eminently conservative—while we are revolutionary, destructive, or something of the sort. What is conservatism? Is it not adherence to the old and tried, against the new and untried? We stick

* The passage in Washington's Farewell Address which most explicitly warns against sectionalism is as follows:

"It is of infinite moment that you should properly estimate the immense value of your National Union to your collective and individual happiness, that you should cherish a cordial, habitual, and immovable attachment to it; accustoming yourselves to think and speak of it as of the palladium of your political safety and prosperity; watching for its preservation with jealous anxiety; and indignantly frowning upon the first dawning of any attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together the various parts."

Albion College

to, contend for, the identical old policy on the point in controversy which was adopted by "our fathers who framed the government under which we live"; while you with one accord reject, and scout, and spit upon that old policy, and insist upon substituting something new. True, you disagree among yourselves as to what that substitute shall be. You are divided on new propositions and plans, but you are unanimous in rejecting and denouncing the old policy of the fathers. Some of you are for reviving the foreign slave-trade; some for a congressional slave code for the Territories; some for Congress forbidding the Territories to prohibit slavery within their limits; some for maintaining slavery in the Territories through the judiciary; some for the "gurreat pur-rinciple" that "if one man would enslave another, no third man should object," fantastically called "popular sovereignty"; but never a man among you is in favor of Federal prohibition of slavery in Federal Territories, according to the practice of "our fathers who framed the government under which we live." Not one of all your various plans can show a precedent or an advocate in the century within which our government originated. Consider, then, whether your claim of conservatism for yourselves, and your charge of destructiveness against us, are based on the most clear and stable foundations.

Again, you say we have made the slavery question more prominent than it formerly was. We deny it. We admit that it is more prominent, but we deny that we made it so. It was not we, but you, who discarded the old policy of the fathers. We resisted, and still resist, your innovation; and thence comes the greater prominence

of the question. Would you have that question reduced to its former proportions? Go back to that old policy. What has been will be again, under the same conditions. If you would have the peace of the old times, readopt the precepts and policy of the old times.

You charge that we stir up insurrections among your slaves We deny it; and what is your proof? Harper's Ferry! John Brown!! John Brown was no Republican; and you have failed to implicate a single Republican in his Harper's Ferry enterprise. If any member of our party is guilty in that matter, you know it, or you do not know it. If you do know it, you are inexcusable for not designating the man and proving the fact. If you do not know it, you are inexcusable for asserting it, and especially for persisting in the assertion after you have tried and failed to make the proof. You need not be told that persisting in a charge which one does not know to be true, is simply malicious slander.

Some of you admit that no Republican designedly aided or encouraged the Harper's Ferry affair, but still insist that our doctrines and declarations necessarily lead to such results. We do not believe it. We know we hold no doctrine, and make no declaration, which were not held to and made by "our fathers who framed the government under which we live." You never dealt fairly by us in relation to this affair. When it occurred, some important State elections were near at hand, and you were in evident glee with the belief that, by charging the blame upon us, you could get an advantage of us in those elections. The elections came, and your expectations were not quite fulfilled. Every Republican man

knew that, as to himself at least, your charge was a slander, and he was not much inclined by it to cast his vote in your favor. Republican doctrines and declarations are accompanied with a continual protest against any interference whatever with your slaves, or with you about your slaves. Surely, this does not encourage them to revolt. True, we do, in common with "our fathers who framed the government under which we live," declare our belief that slavery is wrong; but the slaves do not hear us declare even this. For anything we say or do, the slaves would scarcely know there is a Republican party. I believe they would not, in fact, generally know it but for your misrepresentations of us in their hearing. In your political contests among yourselves, each faction charges the other with sympathy with Black Republicanism; and then, to give point to the charge, defines Black Republicanism to simply be insurrection, blood, and thunder among the slaves.

Slave insurrections are no more common now than they were before the Republican party was organized. What induced the Southampton insurrection, twenty-eight years ago, in which at least three times as many lives were lost as at Harper's Ferry?* You can scarcely stretch your very elastic fancy to the conclusion that Southampton was "got up by Black Republicanism." In the present state of things in the United

* In August, 1831, at Southampton, Va., Nat Turner, a negro, led an insurrection of his fellow slaves in the course of which more than sixty white people, most of them women and children, were massacred. The Abolitionists were charged with instigating the rising, but their historians deny the allegation and no proof has come to light of their connection with the crime.

States, I do not think a general, or even a very extensive, slave insurrection is possible. The indispensable concert of action cannot be attained. The slaves have no means of rapid communication; nor can incendiary freemen, black or white, supply it. The explosive materials are everywhere in parcels; but there neither are, nor can be supplied, the indispensable connecting trains.

Much is said by Southern people about the affection of slaves for their masters and mistresses; and a part of it, at least, is true. A plot for an uprising could scarcely be devised and communicated to twenty individuals before some one of them, to save the life of a favorite master or mistress, would divulge it. This is the rule; and the slave revolution in Hayti was not an exception to it, but a case occurring under peculiar circumstances. The gunpowder plot of British history, though not connected with slaves, was more in point. In that case, only about twenty were admitted to the secret; and yet one of them, in his anxiety to save a friend, betrayed the plot to that friend, and, by consequence, averted the calamity. Occasional poisonings from the kitchen, and open or stealthy assassinations in the field, and local revolts extending to a score or so, will continue to occur as the natural results of slavery; but no general insurrection of slaves, as I think, can happen in this country for a long time. Whoever much fears, or much hopes, for such an event, will be alike disappointed.

In the language of Mr. Jefferson, uttered many years ago, "It is still in our power to direct the process of emancipation and deportation peaceably, and in such slow degrees, as that the evil

will wear off insensibly; and their places be, *pari passu*, filled up by free white laborers. If, on the contrary, it is left to force itself on, human nature must shudder at the prospect held up."

Mr. Jefferson did not mean to say, nor do I, that the power of emancipation is in the Federal Government. He spoke of Virginia; and, as to the power of emancipation, I speak of the slave-holding States only. The Federal Government, however, as we insist, has the power of restraining the extension of the institution—the power to insure that a slave insurrection shall never occur on any American soil which is now free from slavery.

John Brown's effort was peculiar. It was not a slave insurrection. It was an attempt by white men to get up a revolt among slaves, in which the slaves refused to participate. In fact, it was so absurd that the slaves, with all their ignorance, saw plainly enough it could not succeed. That affair, in its philosophy, corresponds with the many attempts, related in history, at the assassination of kings and emperors. An enthusiast broods over the oppression of a people till he fancies himself commissioned by Heaven to liberate them. He ventures the attempt, which ends in little else than his own execution. Orsini's attempt on Louis Napoleon,* and John Brown's attempt at Harper's Ferry, were, in their philosophy, precisely the same. The eagerness to cast blame on old England in the one

* Felice Orsini was chief of a band of desperadoes that attempted the life of Napoleon III. on January 14, 1858. The plot had been hatched in London, and many Frenchmen bitterly charged the British with complicity in the crime.

case, and on New England in the other, does not disprove the sameness of the two things.

And how much would it avail you, if you could, by the use of John Brown, Helper's book,* and the like, break up the Republican organization? Human action can be modified to some extent, but human nature cannot be changed. There is a judgment and a feeling against slavery in this nation, which cast at least a million and a half of votes. You cannot destroy that judgment and feeling—that sentiment—by breaking up the political organization which rallies around it. You can scarcely scatter and disperse an army which has been formed into order in the face of your heaviest fire; but if you could, how much would you gain by forcing the sentiment which created it out of the peaceful channel of the ballot-box into some other channel? What would that other channel probably be? Would the number of John Browns be lessened or enlarged by the operation?

* Hinton R. Helper, a North Carolinian, wrote, in 1857, "The Impending Crisis of the South: How to Meet It," a book intended to show that slavery was inimical to the interests of the non-slaveholding Southern whites. Of this work, J. F. Rhodes says, in his "History of the United States from 1850":

"Although the writer's manner was highly emotional, sincerity flowed from his unpracticed pen. The facts were in the main correct; the arguments based on them, in spite of being disfigured by abuse of the slave-holders, and weakened by threats, of violent action in a certain contingency, were unanswerable. . . . The burden of Helper's argument was that the abolition of slavery would improve the material interests of the South by fostering manufactures and commerce, thus greatly increasing the value of land, the only property of the poor whites, and giving them a larger market for their products. The country and the cities would grow; there would be schools, as at the North, for the education of their children, and their rise in the social scale would be marked. . . . Had the poor whites been able to read and comprehend

But you will break up the Union rather than submit to a denial of your constitutional rights. That has a somewhat reckless sound; but it would be palliated, if not fully justified, were we proposing, by the mere force of numbers, to deprive you of some right plainly written down in the Constitution. But we are proposing no such thing.

When you make these declarations you have a specific and well-understood allusion to an assumed constitutional right of yours to take slaves into the Federal Territories, and to hold them there as property. But no such right is specifically written in the Constitution. That instrument is literally silent about any such right. We, on the contrary, deny that such a right has any existence in the Constitution, even by implication.

Your purpose, then, plainly stated, is that you will destroy the government, unless you be allowed to construe and force the Constitution as you please, on all points in dispute between you and us. You will rule or ruin in all events.

such an argument, slavery would have been doomed to destruction, for certainly seven voters out of ten in the slave States were non-slaveholding whites. It was this consideration that made Southern congressmen so furious, for to retain their power they must continue to hoodwink their poorer neighbors."

The book grew in favor in the North, and in 1859, it was published for propagandist purposes in a cheap edition, which received the written approval of a number of Republican Congressmen, including John Sherman, the candidate of his party for Speaker. Although Sherman explained that he had signed the indorsement by proxy in a moment of thoughtlessness, he could not dissipate the distrust of moderate Republicans whose votes were necessary for his election. A long contest ensued, which Sherman ended by retiring in favor of William Pennington of New Jersey, who was thought to be more conservative. Mr. Pennington was promptly elected.

In 1861 Lincoln appointed Helper consul to Buenos Ayres.

This, plainly stated, is your language. Perhaps you will say the Supreme Court has decided the disputed constitutional question in your favor. Not quite so. But waiving the lawyer's distinction between dictum and decision, the court has decided the question for you in a sort of way. The court has substantially said, it is your constitutional right to take slaves into the Federal Territories, and to hold them there as property. When I say the decision was made in a sort of way, I mean it was made in a divided court, by a bare majority of the judges, and they not quite agreeing with one another in the reasons for making it; that it is so made as that its avowed supporters disagree with one another about its meaning, and that it was mainly based upon a mistaken statement of fact—the statement in the opinion that "the right of property in a slave is distinctly and expressly affirmed in the Constitution."

An inspection of the Constitution will show that the right of property in a slave is not "distinctly and expressly affirmed" in it. Bear in mind, the judges do not pledge their judicial opinion that such right is impliedly affirmed in the Constitution; but they pledge their veracity that it is "distinctly and expressly" affirmed there—"distinctly," that is, not mingled with anything else—"expressly," that is, in words meaning just that, without the aid of any inference, and susceptible of no other meaning.

If they had only pledged their judicial opinion that such right is affirmed in the instrument by implication, it would be open to others to show that neither the word "slave" nor "slavery" is to be found in the Constitution, nor the word

"property" even, in any connection with language alluding to the things slave or slavery; and that wherever in that instrument the slave is alluded to, he is called a "person"; and wherever his master's legal right in relation to him is alluded to, it is spoken of as "service or labor which may be due"—as a debt payable in service or labor. Also it would be open to show, by contemporaneous history, that this mode of alluding to slaves and slavery, instead of speaking of them, was employed on purpose to exclude from the Constitution the idea that there could be property in man.

To show all this is easy and certain.

When this obvious mistake of the judges shall be brought to their notice, is it not reasonable to expect that they will withdraw the mistaken statement, and reconsider the conclusion based upon it?

And then it is to be remembered that "our fathers who framed the government under which we live"—the men who made the Constitution—decided this same constitutional question in our favor long ago: decided it without division among themselves when making the decision; without division among themseves about the meaning of it after it was made, and, so far as any evidence is left, without basing it upon any mistaken statement of facts.

Under all these circumstances, do you really feel yourselves justified to break up this government unless such a court decision as yours is shall be at once submitted to as a conclusive and final rule of political action? But you will not abide the election of a Republican president! In that supposed event, you say, you will destroy the

Union; and then, you say, the great crime of having destroyed it will be upon us! That is cool. A highwayman holds a pistol to my ear, and mutters through his teeth, "Stand and deliver, or I shall kill you, and then you will be a murderer!"

To be sure, what the robber demanded of me —my money—was my own; and I had a clear right to keep it; but it was no more my own than my vote is my own; and the threat of death to me, to extort my money, and the threat of destruction to the Union, to extort my vote, can scarcely be distinguished in principle.

A few words now to Republicans. It is exceedingly desirable that all parts of this great Confederacy shall be at peace, and in harmony one with another. Let us Republicans do our part to have it so. Even though much provoked, let us do nothing through passion and ill temper. Even though the Southern people will not so much as listen to us, let us calmly consider their demands, and yield to them if, in our deliberate view of our duty, we possibly can. Judging by all they say and do, and by the subject and nature of their controversy with us, let us determine, if we can, what will satisfy them.

Will they be satisfied if the Territories be unconditionally surrendered to them? We know they will not. In all their present complaints against us, the Territories are scarcely mentioned. Invasions and insurrections are the rage now. Will it satisfy them if, in the future, we have nothing to do with invasions and insurrections? We know it will not. We so know, because we know we never had anything to do with invasions and insurrections; and yet this total

abstaining does not exempt us from the charge and the denunciation.

The question recurs, What will satisfy them? Simply this: we must not only let them alone, but we must somehow convince them that we do let them alone. This, we know by experience, is no easy task. We have been so trying to convince them from the very beginning of our organization, but with no success. In all our platforms and speeches we have constantly protested our purpose to let them alone; but this has had no tendency to convince them. Alike unavailing to convince them is the fact that they have never detected a man of us in any attempt to disturb them.

These natural and apparently adequate means all failing, what will convince them? This, and this only: cease to call slavery wrong, and join them in calling it right. And this must be done thoroughly—done in acts as well as in words. Silence will not be tolerated—we must place ourselves avowedly with them. Senator Douglas's new sedition law must be enacted and enforced, suppressing all declarations that slavery is wrong, whether made in politics, in presses, in pulpits, or in private. We must arrest and return their fugitive slaves with greedy pleasure. We must pull down our free-State constitutions. The whole atmosphere must be disinfected from all taint of opposition to slavery, before they will cease to believe that all their troubles proceed from us.

I am quite aware they do not state their case precisely in this way. Most of them would probably say to us, "Let us alone; do nothing to us, and say what you please about slavery." But

we do let them alone,—have never disturbed them,—so that, after all, it is what we say which dissatisfies them. They will continue to accuse us of doing, until we cease saying.

I am also aware that they have not as yet in terms demanded the overthrow of our free-State constitutions. Yet those constitutions declare the wrong of slavery with more solemn emphasis than do all other sayings against it; and when all these other sayings shall have been silenced, the overthrow of these constitutions will be demanded, and nothing be left to resist the demand. It is nothing to the contrary that they do not demand the whole of this just now. Demanding what they do, and for the reason they do, they can voluntarily stop nowhere short of this consummation. Holding as they do that slavery is morally right and socially elevating, they cannot cease to demand a full national recognition of it, as a legal right and a social blessing.

Nor can we justifiably withhold this on any ground save our conviction that slavery is wrong. If slavery is right, all words, acts, laws, and constitutions against it are themselves wrong, and should be silenced and swept away. If it is right, we cannot justly object to its nationality—its universality; if it is wrong, they cannot justly insist upon its extension—its enlargement. All they ask we could readily grant, if we thought slavery right; all we ask they could as readily grant, if they thought it wrong. Their thinking it right, and our thinking it wrong, is the precise fact upon which depends the whole controversy. Thinking it right, as they do, they are not to blame for desiring its full recognition as being

right; but thinking it wrong, as we do, can we yield to them? Can we cast our votes with their view, and against our own? In view of our moral, social, and political responsibilities, can we do this?

Wrong as we think slavery is, we can yet afford to let it alone where it is, because that much is due to the necessity arising from its actual presence in the nation; but can we, while our votes will prevent it, allow it to spread into the national Territories and to overrun us here in these free States?

If our sense of duty forbids this, then let us stand by our duty fearlessly and effectively. Let us be diverted by none of those sophistical contrivances wherewith we are so industriously plied and belabored—contrivances such as groping for some middle ground between the right and the wrong; vain as the search for a man who should be neither a living man nor a dead man; such as a policy of "don't care" on a question about which all true men do care; such as Union appeals beseeching true Union men to yield to Disunionists, reversing the divine rule, and calling, not the sinners, but the righteous to repentance; such as invocations to Washington, imploring men to unsay what Washington said and undo what Washington did.

Neither let us be slandered from our duty by false accusations against us, nor frightened from it by menaces of destruction to the government, nor of dungeons to ourselves. Let us have faith that right makes might; and in that faith let us to the end dare to do our duty as we understand it.

Slavery the Enemy of the Free Workingmen.

ABSTRACT OF SPEECH AT HARTFORD, CONN. MARCH 5, 1860.

Slavery is the great political question of the nation. Though all desire its settlement, it still remains the all-pervading question of the day. It has been so especially for the past six years. It is indeed older than the Revolution—rising, subsiding, then rising again, till '54, since which time it has been constantly augmenting. Those who occasioned the Lecompton imbroglio now admit that they see no end to it. It had been their cry that the vexed question was just about to be settled—"the tail of this hideous creature is just going out of sight." That cry is played out, and has ceased.

Why, when all desire to have this controversy settled, can we not settle it satisfactorily? One reason is, we want it settled in different ways. Each faction has a different plan—they pull different ways, and neither has a decided majority. In my humble opinion, the importance and magnitude of the question is underrated, even by our wisest men. If I be right, the first thing is to get a just estimate of the evil; then we can provide a cure.

One-sixth, and a little more, of the population of the United States are slaves, looked upon as property, as nothing but property. The cash value of these slaves, at a moderate estimate, is $2,000,000,000. This amount of property value has a vast influence on the minds of its owners, very naturally. The same amount of property would have an equal influence upon us if owned in the North. Human nature is the same—people

at the South are the same as those at the North, barring the difference in circumstances. Public opinion is founded, to a great extent, on a property basis. What lessens the value of property is opposed; what enhances its value is favored. Public opinion at the South regards slaves as property, and insists upon treating them like other property.

On the other hand, the free States carry on their government on the principle of the equality of men. We think slavery is morally wrong, and a direct violation of that principle. We all think it wrong. It is clearly proved, I think, by natural theology, apart from revelation. Every man, black, white, or yellow, has a mouth to be fed, and two hands with which to feed it—and bread should be allowed to go to that mouth without controversy.

Slavery is wrong in its effect upon white people and free labor. It is the only thing that threatens the Union. It makes what Senator Seward has been much abused for calling an "irrepressible conflict." When they get ready to settle it, we hope they will let us know. Public opinion settles every question here; any policy to be permanent must have public opinion at the bottom—something in accordance with the philosophy of the human mind as it is. The property basis will have its weight. The love of property and a consciousness of right or wrong have conflicting places in our organization, which often make a man's course seem crooked, his conduct a riddle.

Some men would make it a question of indifference, neither right nor wrong, merely a question of dollars and cents;—the Almighty

has drawn a line across the land, below which it must be cultivated by slave labor, above which by free labor. They would say: "If the question is between the white man and the negro, I am for the white man; if between the negro and the crocodile, I am for the negro." There is a strong effort to make this policy of indifference prevail, but it cannot be a durable one. A "don't care" policy won't prevail, for everybody does care.

Is there a Democrat, especially one of the Douglas wing, but will declare that the Declaration of Independence has no application to the negro? It would be safe to offer a moderate premium for such a man. I have asked this question in large audiences where they were in the habit of answering right out, but no one would say otherwise. Not one of them said it five years ago. I never heard it till I heard it from the lips of Judge Douglas. True, some men boldly took the bull by the horns and said the Declaration of Independence was not true! They didn't sneak around the question. I say I heard first from Douglas that the Declaration did not apply to the black man. Not a man of them said it till then—they all say it now. This is a long stride toward establishing the policy of indifference—one more such stride, I think, would do it.

The proposition that there is a struggle between the white man and the negro contains a falsehood. There is no struggle. If there was, I should be for the white man. If two men are adrift at sea on a plank which will bear up but one, the law justifies either in pushing the other off. I never had to struggle to keep a negro

from enslaving me, nor did a negro ever have to fight to keep me from enslaving him. They say, between the crocodile and the negro, they go for the negro. The logical proportion is, therefore, as a white man is to a negro, so is a negro to a crocodile, or as a negro may treat the crocodile, so the white man may treat the negro. The "don't care" policy leads just as surely to nationalizing slavery as Jeff Davis himself, but the doctrine is more dangerous because more insidious.

If the Republicans, who think slavery is wrong, get possession of the General Government, we may not root out the evil at once, but may at least prevent its extension. If I find a venomous snake lying on the open prairie, I seize the first stick and kill him at once; but if that snake is in bed with my children, I must be more cautious;—I shall, in striking the snake, also strike the children, or arouse the reptile to bite the children. Slavery is the venomous snake in bed with the children. But if the question is whether to kill it on the prairie or put it in bed with the other children, I am inclined to think we'd kill it.

Another illustration. When for the first time I met Mr. Clay, the other day in the cars, in front of us sat an old gentleman with an enormous wen upon his neck. Everybody would say the wen was a great evil, and would cause the man's death after a while; but you couldn't cut it out, for he'd bleed to death in a minute. But would you ingraft the seeds of that wen on the necks of sound and healthy men? He must endure and be patient, hoping for possible relief. The wen represents slavery on the neck of this country.

This only applies to those who think slavery is wrong. Those who think it right would consider the snake a jewel and the wen an ornament.

We want those Democrats who think slavery wrong, to quit voting with those who think it right. They don't treat it as they do other wrongs—they won't oppose it in the free States, for it isn't there; nor in the slave States, for it is there;—don't want it in politics, for it makes agitation; not in the pulpit, for it isn't religion; not in a tract society, for it makes a fuss—there is no place for its discussion. Are they quite consistent in this?

If those Democrats really think slavery wrong, they will be much pleased when earnest men in the slave States take up a plan of gradual emancipation, and go to work energetically and very kindly to get rid of the evil. Now let us test them. Frank Blair tried it; and he ran for Congress in '58, and got beaten. Did the Democracy feel bad about it? I reckon not. I guess you all flung up your hats and shouted, "Hurrah for the Democracy!"

He went on to speak of the manner in which slavery was treated by the Constitution. The word "slave" is nowhere used; the supply of slaves was to be prohibited after 1808; they stopped the spread of it in the Territories: seven of the States abolished it. He argued very conclusively that it was then regarded as an evil which would eventually be got rid of, and that they desired, once rid of it, to have nothing in the Constitution to remind them of it. The Republicans go back to first principles, and deal with it as a wrong. Mason, of Virginia, said openly that

the framers of our government were anti-slavery. Hammond, of South Carolina, said, "Washington set this evil example." Bully Brooks said, "At the time the Constitution was formed, no one supposed slavery would last till now." We stick to the policy of our fathers.

The Democracy are given to bushwhacking. After having their errors and misstatements continually thrust in their faces, they pay no heed, but go on howling about Seward and the "irrepressible conflict." That is bushwhacking. So with John Brown and Harper's Ferry. They charge it upon the Republican party, and ignominously fail in all attempts to substantiate the charge. Yet they go on with their bushwhacking, the pack in full cry after John Brown. The Democrats had just been whipped in Ohio and Pennsylvania, and seized upon the unfortunate Harper's Ferry affair to influence other elections then pending. They said to each other, "Jump in; now's your chance"; and were sorry there were no more killed. But they didn't succeed well. Let them go on with their howling. They will succeed when by slandering women you get them to love you, and by slandering men you get them to vote for you.

Mr. Lincoln then took up the Massachusetts shoemakers' strike, treating it in a humorous and philosophical manner, and exposing to ridicule the foolish pretense of Senator Douglas—that the strike arose from "this unfortunate sectional warfare." Mr. Lincoln thanked God that we have a system of labor where there can be a strike. Whatever the pressure, there is a point where the workman may stop. He didn't pretend to be familiar with the subject of the shoe

strike—probably knew as little about it as Senator Douglas himself. Shall we stop making war upon the South? We never have made war upon them. If any one has, he had better go and hang himself and save Virginia the trouble. If you give up your convictions and call slavery right, as they do, you let slavery in upon you—instead of white laborers who can strike, you'll soon have black laborers who can't strike.

I have heard that in consequence of this "sectional warfare," as Douglas calls it, Senator Mason, of Virginia, had appeared in a suit of homespun. Now, up in New Hampshire, the woolen and cotton mills are all busy, and there is no strike—they are busy making the very goods Senator Mason has quit buying! To carry out his idea, he ought to go barefoot! If that's the plan, they should begin at the foundation, and adopt the well-known "Georgia costume," of a shirt-collar and pair of spurs.

It reminded him of the man who had a poor, old, lean, bony, spavined horse, with swelled legs. He was asked what he was going to do with such a miserable beast—the poor creature would die. "Do?" said he. "I'm going to fat him up; don't you see that I have got him seal-fat as high as the knees?" Well they have got the Union dissolved up to the ankle, but no further!

All portions of this Confederacy should act in harmony and with careful deliberation. The Democrats cry "John Brown invasion." We are guiltless of it, but our denial does not satisfy them. Nothing will satisfy them but disinfecting the atmosphere entirely of all opposition to slavery. They have not demanded of us to yield

the guards of liberty in our State constitutions, but it will naturally come to that after a while. If we give up to them, we cannot refuse even their utmost request. If slavery is right, it ought to be extended; if not, it ought to be restricted—there is no middle ground. Wrong as we think it, we can afford to let it alone where it of necessity now exists; but we cannot afford to extend it into free territory and around our own homes. Let us stand against it!

The "Union" arrangements are all a humbug—they reverse the scriptural order, calling the righteous, and not sinners, to repentance. Let us not be slandered or intimidated to turn from our duty. Eternal right makes might; as we understand our duty, let us do it!

Slavery the Snake in the Union Bed.

SPEECH AT NEW HAVEN, CONN. MARCH 6, 1860.

Mr. President and Fellow-citizens of New Haven: If the Republican party of this nation shall ever have the national house intrusted to its keeping, it will be the duty of that party to attend to all the affairs of national housekeeping. Whatever matters of importance may come up, whatever difficulties may arise, in the way of its administration of the government, that party will then have to attend to: it will then be compelled to attend to other questions besides this question which now assumes an overwhelming importance—the question of slavery. It is true that in the organization of the Republican party this question of slavery was more important than any

other; indeed, so much more important has it become that no other national question can even get a hearing just at present. The old question of tariff—a matter that will remain one of the chief affairs of national housekeeping to all time; the question of management of financial affairs; the question of the disposition of the public domain; how shall it be managed for the purpose of getting it well settled, and of making there the homes of a free and happy people—these will remain open and require attention for a great while yet, and these questions will have to be attended to by whatever party has the control of the government. Yet just now they cannot even obtain a hearing, and I do not purpose to detain you upon these topics, or what sort of hearing they should have when opportunity shall come. For whether we will or not, the question of slavery is the question, the all-absorbing topic, of the day. It is true that all of us—and by that I mean not the Republican party alone, but the whole American people here and elsewhere—all of us wish this question settled; wish it out of the way. It stands in the way and prevents the adjustment and the giving of necessary attention to other questions of national housekeeping. The people of the whole nation agree that this question ought to be settled, and yet it is not settled; and the reason is that they are not yet agreed how it shall be settled. All wish it done, but some wish one way and some another, and some a third, or fourth, or fifth; different bodies are pulling in different directions, and none of them having a decided majority are able to accomplish the common object.

In the beginning of the year 1854, a new policy

was inaugurated with the avowed object and confident promise that it would entirely and forever put an end to the slavery agitation. It was again and again declared that under this policy, when once successfully established, the country would be forever rid of this whole question. Yet under the operation of that policy this agitation has not only not ceased, but it has been constantly augmented. And this, too, although from the day of its introduction its friends, who promised that it would wholly end all agitation, constantly insisted, down to the time that the Lecompton bill was introduced, that it was working admirably, and that its inevitable tendency was to remove the question forever from the politics of the country. Can you call to mind any Democratic speech, made after the repeal of the Missouri Compromise down to the time of the Lecompton bill, in which it was not predicted that the slavery agitation was just at an end; that "the Abolition excitement was played out," "the Kansas question was dead," "they have made the most they can out of this question and it is now forever settled"? But since the Lecompton bill, no Democrat within my experience has ever pretended that he could see the end. That cry has been dropped. They themselves do not pretend now that the agitation of this subject has come to an end yet. The truth is that this question is one of national importance, and we cannot help dealing with it; we must do something about it, whether we will or not. We cannot avoid it; the subject is one we cannot avoid considering; we can no more avoid it than a man can live without eating. It is upon us; it attaches to the body politic as much and as

closely as the natural wants attach to our natural bodies. Now I think it important that this matter should be taken up in earnest and really settled. And one way to bring about a true settlement of the question is to understand its true magnitude.

There have been many efforts to settle it. Again and again it has been fondly hoped that it was settled, but every time it breaks out afresh, and more violently than ever. It was settled, our fathers hoped, by the Missouri Compromise, but it did not stay settled. Then the compromises of 1850 were declared to be a full and final settlement of the question. The two great parties, each in national convention, adopted resolutions declaring that the settlement made by the compromise of 1850 was a finality—that it would last forever. Yet how long before it was unsettled again? It broke out again in 1854, and blazed higher and raged more furiously than ever before, and the agitation has not rested since.

These repeated settlements must have some fault about them. There must be some inadequacy in their very nature to the purpose for which they were designed. We can only speculate as to where that fault—that inadequacy is, but we may perhaps profit by past experience.

I think that one of the causes of these repeated failures is that our best and greatest men have greatly underestimated the size of this question. They have constantly brought forward small cures for great sores—plasters too small to cover the wound. That is one reason that all settlements have proved so temporary, so evanescent.

Look at the magnitude of this subject. One sixth of our population, in round numbers—not

quite one sixth, and yet more than a seventh—about one sixth of the whole population of the United States are slaves. The owners of these slaves consider them property. The effect upon the minds of the owners is that of property, and nothing else; it induces them to insist upon all that will favorably affect its value as property, to demand laws and institutions and a public policy that shall increase and secure its value, and make it durable, lasting, and universal. The effect on the minds of the owners is to persuade them that there is no wrong in it. The slaveholder does not like to be considered a mean fellow for holding that species of property, and hence he has to struggle within himself, and sets about arguing himself into the belief that slavery is right. The property influences his mind. The dissenting minister who argued some theological point with one of the Established Church was always met by the reply, "I can't see it so." He opened the Bible and pointed him to a passage, but the orthodox minister replied, "I can't see it so." Then he showed him a single word—"Can you see that?" "Yes, I see it," was the reply. The dissenter laid a guinea over the word, and asked, "Do you see it now?" So here. Whether the owners of this species of property do really see it as it is, it is not for me to say; but if they do, they see it as it is through two billions of dollars, and that is a pretty thick coating. Certain it is that they do not see it as we see it. Certain it is that this two thousand million of dollars invested in this species of property is all so concentrated that the mind can grasp it at once. This immense pecuniary interest has its influence upon their minds.

But here in Connecticut and at the North slavery does not exist, and we see it through no such medium. To us it appears natural to think that slaves are human beings; men, not property; that some of the things, at least, stated about men in the Declaration of Independence apply to them as well as to us. I say we think, most of us, that this charter of freedom applies to the slave as well as to ourselves; that the class of arguments put forward to batter down that idea are also calculated to break down the very idea of free government, even for white men, and to undermine the very foundations of free society. We think slavery a great moral wrong, and while we do not claim the right to touch it where it exists, we wish to treat it as a wrong in the Territories, where our votes will reach it. We think that a respect for ourselves, a regard for future generations and for the God that made us, require that we put down this wrong where our votes will properly reach it. We think that species of labor an injury to free white men—in short, we think slavery a great moral, social, and political evil, tolerable only because, and so far as, its actual existence makes it necessary to tolerate it, and that beyond that it ought to be treated as a wrong.

Now these two ideas—the property idea that slavery is right and the idea that it is wrong—come into collision, and do actually produce that irrepressible conflict which Mr. Seward has been so roundly abused for mentioning. The two ideas conflict, and must forever conflict.

Again, in its political aspect does anything in any way endanger the perpetuity of this Union but that single thing—slavery? Many of our

adversaries are anxious to claim that they are specially devoted to the Union, and take pains to charge upon us hostility to the Union. Now we claim that we are the only true Union men, and we put to them this one proposition: What ever endangered this Union save and except slavery? Did any other thing ever cause a moment's fear? All men must agree that this thing alone has ever endangered the perpetuity of the Union. But if it was threatened by any other influence, would not all men say that the best thing that could be done, if we could not or ought not to destroy it, would be at least to keep it from growing any larger? Can any man believe that the way to save the Union is to extend and increase the only thing that threatens the Union, and to suffer it to grow bigger and bigger?

Whenever this question shall be settled, it must be settled on some philosophical basis. No policy that does not rest upon philosophical public opinion can be permanently maintained. And hence there are but two policies in regard to slavery that can be at all maintained. The first, based on the property view that slavery is right, conforms to that idea throughout, and demands that we shall do everything for it that we ought to do if it were right. We must sweep away all opposition, for opposition to the right is wrong; we must agree that slavery is right, and we must adopt the idea that property has persuaded the owner to believe, that slavery is morally right and socially elevating. This gives a philosophical basis for a permanent policy of encouragement.

The other policy is one that squares with the idea that slavery is wrong, and it consists in doing everything that we ought to do if it is

wrong. Now I don't wish to be misunderstood, nor to leave a gap down to be misrepresented, even. I don't mean that we ought to attack it where it exists. To me it seems that if we were to form a government anew, in view of the actual presence of slavery we should find it necessary to frame just such a government as our fathers did: giving to the slaveholder the entire control where the system was established, while we possess the power to restrain it from going outside those limits. From the necessities of the case we should be compelled to form just such a government as our blessed fathers gave us; and surely if they have so made it, that adds another reason why we should let slavery alone where it exists.

If I saw a venomous snake crawling in the road, any man would say I might seize the nearest stick and kill it; but if I found that snake in bed with my children, that would be another question. I might hurt the children more than the snake, and it might bite them. Much more, if I found it in bed with my neighbor's children, and I had bound myself by a solemn compact not to meddle with his children under any circumstances, it would become me to let that particular mode of getting rid of the gentleman alone. But if there was a bed newly made up, to which the children were to be taken, and it was proposed to take a batch of young snakes and put them there with them, I take it no man would say there was any question how I ought to decide!

That is just the case. The new Territories are the newly made bed to which our children are to go, and it lies with the nation to say whether they shall have snakes mixed up with them or

not. It does not seem as if there could be much hesitation what our policy should be.

Now I have spoken of a policy based on the idea that slavery is wrong, and a policy based upon the idea that it is right. But an effort has been made for a policy that shall treat it as neither right nor wrong. It is based upon utter indifference. Its leading advocate has said: "I don't care whether it be voted up or down." "It is merely a matter of dollars and cents." "The Almighty has drawn a line across this continent, on one side of which all soil must forever be cultivated by slave labor, and on the other by free." "When the struggle is between the white man and the negro, I am for the white man; when it is between the negro and the crocodile, I am for the negro." Its central idea is indifference. It holds that it makes no more difference to us whether the Territories become free or slave States, than whether my neighbor stocks his farm with horned cattle or puts it into tobacco. All recognize this policy, the plausible sugar-coated name of which is "popular sovereignty."

This policy chiefly stands in the way of a permanent settlement of the question. I believe there is no danger of its becoming the permanent policy of the country, for it is based on a public indifference. There is nobody that "don't care." All the people do care, one way or the other. I do not charge that its author, when he says he "don't care," states his individual opinion; he only expresses his policy for the government. I understand that he has never said, as an individual, whether he thought slavery right or wrong—and he is the only man in the nation

that has not. Now such a policy may have a temporary run; it may spring up as necessary to the political prospects of some gentleman—but it is utterly baseless; the people are not indifferent, and it can therefore have no durability or permanence.

But suppose it could! Then it can be maintained only by a public opinion that shall say, "We don't care." There must be a change in public opinion; the public mind must be so far debauched as to square with this policy of caring not at all. The people must come to consider this as "merely a question of dollars and cents," and to believe that in some places the Almighty has made slavery necessarily eternal. This policy can be brought to prevail if the people can be brought round to say honestly, "We don't care"; if not, it can never be maintained. It is for you to say whether that can be done.

You are ready to say it cannot; but be not too fast. Remember what a long stride has been taken since the repeal of the Missouri Compromise! Do you know of any Democrat, of either branch of the party—do you know one who declares that he believes that the Declaration of Independence has any application to the negro? Judge Taney declares that it has not, and Judge Douglas even vilifies me personally and scolds me roundly for saying that the Declaration applies to all men, and that negroes are men. Is there a Democrat here who does not deny that the Declaration applies to a negro? Do any of you know of one? Well, I have tried before perhaps fifty audiences, some larger and some smaller than this, to find one such Democrat, and never yet have I found one who said I did not place

him right in that. I must assume that Democrats hold that; and now not one of these Democrats can show that he said that five years ago! I venture to defy the whole party to produce one man that ever uttered the belief that the Declaration did not apply to negroes before the repeal of the Missouri Compromise! Four or five years ago we all thought negroes were men, and that when "all men" were named, negroes were included. But the whole Democratic party has deliberately taken negroes from the class of men and put them in the class of brutes. Turn it as you will, it is simply the truth! Don't be too hasty then in saying that the people cannot be brought to this new doctrine, but note that long stride. One more as long completes the journey from where negroes are estimated as men to where they are estimated as mere brutes—as rightful property!

That saying, "In the struggle between the white man and the negro," etc., which, I know, came from the same source as this policy—that saying marks another step. There is a falsehood wrapped up in that statement. "In the struggle between the white man and the negro," assumes that there is a struggle, in which either the white man must enslave the negro or the negro must enslave the white. There is no such struggle. It is merely an ingenious falsehood to degrade and brutalize the negro. Let each let the other alone, and there is no struggle about it. If it was like two wrecked seamen on a narrow plank, where each must push the other off or drown himself, I would push the negro off—or a white man either; but it is not: the plank is large enough for both. This good earth is plenty

broad enough for white man and negro both, and there is no need of either pushing the other off.

So that saying, "In the struggle between the negro and the crocodile," etc., is made up from the idea that down where the crocodile inhabits, a white man can't labor; it must be nothing else but crocodile or negro; if the negro does not, the crocodile must possess the earth; in that case he declares for the negro. The meaning of the whole is just this: As a white man is to a negro, so is a negro to a crocodile; and as the negro may rightfully treat the crocodile, so may the white man rightfully treat the negro. This very dear phrase coined by its author, and so dear that he deliberately repeats it in many speeches, has a tendency to still further brutalize the negro, and to bring public opinion to the point of utter indifference whether men so brutalized are enslaved or not. When that time shall come, if ever, I think that policy to which I refer may prevail. But I hope the good free men of this country will never allow it to come, and until then the policy can never be maintained.

Now, consider the effect of this policy. We in the States are not to care whether freedom or slavery gets the better, but the people in the Territories may care. They are to decide, and they may think what they please; it is a matter of dollars and cents! But are not the people of the Territories detailed from the States? If this feeling of indifference—this absence of moral sense about the question—prevails in the States, will it not be carried into the Territories? Will not every man say, "I don't care; it is nothing to me"? If any one comes that wants slavery, must they not say, "I don't care whether free-

dom or slavery be voted up or voted down"? It results at last in nationalizing the institution of slavery. Even if fairly carried out, that policy is just as certain to nationalize slavery as the doctrine of Jeff Davis himself. These are only two roads to the same goal, and "popular sovereignty" is just as sure, and almost as short, as the other.

What we want, and all we want, is to have with us the men who think slavery wrong. But those who say they hate slavery, and are opposed to it, but yet act with the Democratic party—where are they? Let us apply a few tests. You say that you think slavery a wrong, but you renounce all attempts to restrain it. Is there anything else that you think wrong, that you are not willing to deal with as a wrong? Why are you so careful, so tender of this one wrong and no other? You will not let us do a single thing as if it was wrong; there is no place where you will allow it to be even called wrong. We must not call it wrong in the free States, because it is not there, and we must not call it wrong in the slave States, because it is there; we must not call it wrong in politics, because that is bringing morality into politics, and we must not call it wrong in the pulpit, because that is bringing politics into religion; we must not bring it into the tract society, or other societies, because those are such unsuitable places, and there is no single place, according to you, where this wrong can properly be called wrong.

Perhaps you will plead that if the people of the slave States should of themselves set on foot an effort for emancipation, you would wish them success and bid them God-speed. Let us test

that! In 1858 the emancipation party of Missouri, with Frank Blair at their head, tried to get up a movement for that purpose; and, having started a party, contested the State. Blair was beaten, apparently if not truly, and when the news came to Connecticut, you, who knew that Frank Blair was taking hold of this thing by the right end, and doing the only thing that you say can properly be done to remove this wrong—did you bow your heads in sorrow because of that defeat? Do you, any of you, know one single Democrat that showed sorrow over that result? Not one! On the contrary, every man threw up his hat, and hallooed at the top of his lungs, "Hooray for Democracy!"

Now, gentlemen, the Republicans desire to place this great question of slavery on the very basis on which our fathers placed it, and no other. It is easy to demonstrate that "our fathers who framed this government under which we live" looked on slavery as wrong, and so framed it and everything about it as to square with the idea that it was wrong, so far as the necessities arising from its existence permitted. In forming the Constitution they found the slave-trade existing, capital invested in it, fields depending upon it for labor, and the whole system resting upon the importation of slave labor. They therefore did not prohibit the slave-trade at once, but they gave the power to prohibit it after twenty years. Why was this? What other foreign trade did they treat in that way? Would they have done this if they had not thought slavery wrong?

Another thing was done by some of the same men who framed the Constitution, and after-

ward adopted as their own act by the first Congress held under that Constitution, of which many of the framers were members—they prohibited the spread of slavery in the Territories. Thus the same men, the framers of the Constitution, cut off the supply and prohibited the spread of slavery; and both acts show conclusively that they considered that the thing was wrong.

If additional proof is wanting, it can be found in the phraseology of the Constitution. When men are framing a supreme law and chart of government to secure blessings and prosperity to untold generations yet to come, they use language as short and direct and plain as can be found to express their meaning. In all matters but this of slavery the framers of the Constitution used the very clearest, shortest, and most direct language. But the Constitution alludes to slavery three times without mentioning it once! The language used becomes ambiguous, roundabout, and mystical. They speak of the "immigration of persons," and mean the importation of slaves, but do not say so. In establishing a basis of representation they say "all other persons," when they mean to say slaves. Why did they not use the shortest phrase? In providing for the return of fugitives they say "persons held to service or labor." If they had said "slaves," it would have been plainer and less liable to misconstruction. Why didn't they do it? We cannot doubt that it was done on purpose. Only one reason is possible, and that is supplied us by one of the framers of the Constitution—and it is not possible for man to conceive of any other. They expected and desired that the sys-

tem would come to an end, and meant that when it did the Constitution should not show that there ever had been a slave in this good free country of ours.

I will dwell on that no longer. I see the signs of the approaching triumph of the Republicans in the bearing of their political adversaries. A great deal of this war with us nowadays is mere bushwhacking. At the battle of Waterloo, when Napoleon's cavalry had charged again and again upon the unbroken squares of British infantry, at last they were giving up the attempt, and going off in disorder, when some of the officers, in mere vexation and complete despair, fired their pistols at those solid squares. The Democrats are in that sort of extreme desperation; it is nothing else. I will take up a few of these arguments.

There is "the irrepressible conflict." How they rail at Seward for that saying! They repeat it constantly; and although the proof has been thrust under their noses again and again that almost every good man since the formation of our government has uttered that same sentiment, from General Washington, who "trusted that we should yet have a confederacy of free states," with Jefferson, Jay, Monroe, down to the latest days, yet they refuse to notice that at all, and persist in railing at Seward for saying it. Even Roger A. Pryor, editor of the Richmond *Enquirer*, uttered the same sentiment in almost the same language, and yet so little offense did it give the Democrats that he was sent for to Washington to edit the *States*—the Douglas organ there, while Douglas goes into hydrophobia and spasms of rage because Seward dared to repeat

it. That is what I call bushwhacking—a sort of argument that they must know any child can see through.

Another is John Brown! You stir up insurrections; you invade the South! John Brown! Harper's Ferry! Why, John Brown was not a Republican! You have never implicated a single Republican in that Harper's Ferry enterprise. We tell you if any member of the Republican party is guilty in that matter, you know it or you do not know it. If you do know it, you are inexcusable not to designate the man and prove the fact. If you do not know it, you are inexcusable to assert it, and especially to persist in the assertion after you have tried and failed to make the proof. You need not be told that persisting in a charge which one does not know to be true is simply malicious slander. Some of you admit that no Republican designedly aided or encouraged the Harper's Ferry affair; but still insist that our doctrines and declarations necessarily lead to such results. We do not believe it. We know we hold to no doctrines and make no declarations which were not held to and made by our fathers who framed the government under which we live, and we cannot see how declarations that were patriotic when they made them are villainous when we make them. You never dealt fairly by us in relation to that affair—and I will say frankly that I know of nothing in your character that should lead us to suppose that you would. You had just been soundly thrashed in elections in several States, and others were soon to come. You rejoiced at the occasion, and only were troubled that there were not three times as many killed in the affair. You were in evident

glee; there was no sorrow for the killed nor for the peace of Virginia disturbed; you were rejoicing that by charging Republicans with this thing you might get an advantage of us in New York and the other States. You pulled that string as tightly as you could, but your very generous and worthy expectations were not quite fulfilled. Each Republican knew that the charge was a slander as to himself at least, and was not inclined by it to cast his vote in your favor. It was mere bushwhacking, because you had nothing else to do. You are still on that track, and I say, Go, on! If you think you can slander a woman into loving you, or a man into voting for you, try it till you are satisfied.

Another specimen of this bushwhacking—that "shoe strike." Now be it understood that I do not pretend to know all about the matter. I am merely going to speculate a little about some of its phases, and at the outset I am glad to see that a system of labor prevails in New England under which laborers can strike when they want to, where they are not obliged to work under all circumstances, and are not tied down and obliged to labor whether you pay them or not! I like the system which lets a man quit when he wants to, and wish it might prevail everywhere. One of the reasons why I am opposed to slavery is just here. What is the true condition of the laborer? I take it that it is best for all to leave each man free to acquire property as fast as he can. Some will get wealthy. I don't believe in a law to prevent a man from getting rich; it would do more harm than good. So while we do not propose any war upon capital, we do wish to allow the humblest man an equal chance to get rich with

everybody else. When one starts poor, as most do in the race of life, free society is such that he knows he can better his condition; he knows that there is no fixed condition of labor for his whole life. I am not ashamed to confess that twenty-five years ago I was a hired laborer, mauling rails, at work on a flatboat—just what might happen to any poor man's son. I want every man to have the chance—and I believe a black man is entitled to it—in which he can better his condition—when he may look forward and hope to be a hired laborer this year and the next, work for himself afterward, and finally to hire men to work for him. That is the true system. Up here in New England you have a soil that scarcely sprouts black-eyed beans, and yet where will you find wealthy men so wealthy, and poverty so rarely in extremity? There is not another such place on earth! I desire that if you get too thick here, and find it hard to better your condition on this soil, you may have a chance to strike out and go somewhere else, where you may not be degraded, nor have your family corrupted by forced rivalry with negro slaves. I want you to have a clean bed and no snakes in it! Then you can better your condition, and so it may go on and on in one ceaseless round so long as man exists on the face of the earth.

Now to come back to this shoe strike. If, as the senator from Illinois asserts, this is caused by withdrawal of Southern votes, consider briefly how you will meet the difficulty. You have done nothing, and have protested that you have done nothing to injure the South; and yet to get back the shoe trade, you must leave off doing something that you are now doing. What is it? You

must stop thinking slavery wrong. Let your institutions be wholly changed; let your State constitutions be subverted; glorify slavery; and so you will get back the shoe trade—for what? You have brought owned labor with it to compete with your own labor, to underwork you, and degrade you. Are you ready to get back the trade on these terms?

But the statement is not correct. You have not lost that trade; orders were never better than now. Senator Mason, a Democrat, comes into the Senate in homespun, a proof that the dissolution of the Union has actually begun. But orders are the same. Your factories have not struck work, neither those where they make anything for coats, nor for pants, nor for shirts, nor for ladies' dresses. Mr. Mason has not reached the manufacturers who ought to have made him a coat and pants. To make his proof good for anything, he should have come into the Senate barefoot.

Another bushwhacking contrivance—simply that, nothing else! I find a good many people who are very much concerned about the loss of Southern trade. Now, either these people are sincere, or they are not. I will speculate a little about that. If they are sincere, and are moved by any real danger of the loss of the Southern trade, they will simply get their names on the white list, and then instead of persuading Republicans to do likewise, they will be glad to keep you away. Don't you see they thus shut off competition? They would not be whispering around to Republicans to come in and share the profits with them. But if they are not sincere, and are merely trying to fool Republicans out

of their votes, they will grow very anxious about your pecuniary prospects; they are afraid you are going to get broken up and ruined; they did not care about Democratic votes—oh, no, no, no! You must judge which class those belong to whom you meet. I leave it to you to determine from the facts.

Let us notice some more of the stale charges against Republicans. You say we are sectional. We deny it. That makes an issue; and the burden of proof is upon you. You produce your proof; and what is it? Why, that our party has no existence in your section—gets no votes in your section. The fact is substantially true; but does it prove the issue? If it does, then in case we should, without change of principle, begin to get votes in your section, we should thereby cease to be sectional. You cannot escape this conclusion; and yet, are you willing to abide by it? If you are, you will probably soon find that we have ceased to be sectional, for we shall get votes in your section this very year. The fact that we get no votes in your section is a fact of your making, and not of ours. And if there be fault in that fact, that fault is primarily yours, and remains so until you show that we repel you by some wrong principle or practice. If we do repel you by any wrong principle or practice, the fault is ours; but this brings you to where you ought to have started—to a discussion of the right or wrong of our principle. If our principle, put in practice, would wrong your section for the benefit of ours, or for any other object, then our principle and we with it, are sectional, and are justly opposed and denounced as such. Meet us, then, on the question of whether our principle,

put in practice, would wrong your section; and so meet it as if it were possible that something may be said on our side. Do you accept the challenge? No? Then you really believe that the principle which our fathers who framed the government under which we live thought so clearly right as to adopt it, and indorse it again and again, upon their official oaths, is, in fact, so clearly wrong as to demand your condemnation without a moment's consideration.

Some of you delight to flaunt in our faces the warning against sectional parties given by Washington in his Farewell Address. Less than eight years before Washington gave that warning, he had, as President of the United States, approved and signed an act of Congress enforcing the prohibition of slavery in the Northwestern Territory, which act embodied the policy of government upon that subject up to and at the very moment he penned that warning; and about one year after he penned it, he wrote Lafayette that he considered that prohibition a wise measure, expressing in the same connection his hope that we should some time have a confederacy of free States.

Bearing this in mind, and seeing that sectionalism has since arisen upon this same subject, is that warning a weapon in your hands against us, or in our hands against you? Could Washington himself speak, would he cast the blame of that sectionalism upon us who sustain his policy, or upon you who repudiate it? We respect that warning of Washington, and we commend it to you, together with his example pointing to the right application of it.

But you say you are conservative—eminently

conservative—while we are revolutionary, destructive, or something of that sort. What is conservatism? Is it not adherence to the old and tried against the new and untried? We stick to, contend for, the identical old policy on the point in controversy which was adopted by our fathers who framed the government under which we live; while you with one accord reject, and scout, and spit upon that old policy, and insist upon substituting something new. True, you disagree among yourselves as to what that substitute shall be; you have considerable variety of new propositions and plans, but you are unanimous in rejecting and denouncing the old policy of the fathers. Some of you are for reviving the foreign slave-trade; some for a congressional slave code for the Territories; some for Congress forbidding the Territories to prohibit slavery within their limits; some for maintaining slavery in the Territories through the judiciary; some for the "great principle" that if one man would enslave another, no third man should object, fantastically called "popular sovereignty"; but never a man among you in favor of Federal prohibition of slavery in Federal Territories according to the practice of our fathers who framed the government under which we live. Not one of all your various plans can show a precedent or an advocate in the century within which our government originated. And yet you draw yourselves up and say, "We are eminently conservative."

It is exceedingly desirable that all parts of this great Confederacy shall be at peace and in harmony one with another. Let us Republicans do our part to have it so. Even though much provoked, let us do nothing through passion and ill

temper. Even though the Southern people will not so much as listen to us, let us calmly consider their demands, and yield to them if, in our deliberate view of our duty, we possibly can. Judging by all they say and do, and by the subject and nature of their controversy with us, let us determine, if we can, what will satisfy them.

Will they be satisfied if the Territories be unconditionally surrendered to them? We know they will not. In all their present complaints against us the Territories are scarcely mentioned. Invasions and insurrections are the rage now. Will it satisfy them if in the future we have nothing to do with invasions and insurrections? We know it will not. We so know because we know we never have had anything to do with invasions and insurrections; and yet this total abstaining does not exempt us from the charge and the denunciation.

The question recurs, What will satisfy them? Simply this: we must not only let them alone, but we must somehow convince them that we do let them alone. This we know by experience is no easy task. We have been so trying to convince them from the very beginning of our organization, but with no success. In all our platforms and speeches we have constantly protested our purpose to let them alone; but this has had no tendency to convince them. Alike unavailing to convince them is the fact that they have never detected a man of us in any attempt to disturb them.

These natural and apparently adequate means all failing, what will convince them? This, and this only: cease to call slavery wrong, and join them in calling it right. And this must be done

thoroughly—done in acts as well as in words. Silence will not be tolerated—we must place ourselves avowedly with them. Douglas's new sedition law must be enacted and enforced, suppressing all declarations that slavery is wrong, whether made in politics, in presses, in pulpits, or in private. We must arrest and return their fugitive slaves with greedy pleasure. We must pull down our free-State constitutions. The whole atmosphere must be disinfected of all taint of opposition to slavery before they will cease to believe that all their troubles proceed from us. So long as we call slavery wrong, whenever a slave runs away they will overlook the obvious fact that he ran because he was oppressed, and declare that he was stolen off. Whenever a master cuts his slaves with the lash, and they cry out under it, he will overlook the obvious fact that the negroes cry out because they are hurt, and insist that they were put up to it by some rascally Abolitionist.

I am quite aware that they do not state their case precisely in this way. Most of them would probably say to us: "Let us alone; do nothing to us, and say what you please about slavery." But we do let them alone,—have never disturbed them,—so that, after all, it is what we say which dissatisfies them. They will continue to accuse us of doing, until we cease saying.

I am also aware they have not as yet in terms demanded the overthrow of our free-State constitutions. Yet those constitutions declare the wrong of slavery with more solemn emphasis than do all other sayings against it; and when all these other sayings shall have been silenced, the overthrow of these constitutions will be de-

manded, and nothing be left to resist the demand. It is nothing to the contrary that they do not demand the whole of this just now. Demanding what they do, and for the reason they do, they can voluntarily stop nowhere short of this consummation. Holding, as they do, that slavery is morally right and socially elevating, they cannot cease to demand full national recognition of it as a legal right and a social blessing.

Nor can we justifiably withhold this on any ground save our conviction that slavery is wrong. If slavery is right, all words, acts, laws, and constitutions against it are themselves wrong, and should be silenced and swept away. If it is right, we cannot justly object to its nationality—its universality; if it is wrong, they cannot justly insist upon its extension—its enlargement. All they ask we could readily grant, if we thought slavery right; all we ask they could as readily grant, if they thought it wrong. Their thinking it right and our thinking it wrong is the precise fact upon which depends the whole controversy. Thinking it right, as they do, they are not to blame for desiring its full recognition as being right; but thinking it wrong, as we do, can we yield to them? Can we cast our votes with their view, and against our own? In view of our moral, social, and political responsibilities, can we do this?

Wrong as we think slavery is, we can yet afford to let it alone where it is, because that much is due to the necessity arising from its actual presence in the nation; but can we, while our votes will prevent it, allow it to spread into the national Territories, and to overrun us here in these free States? If our sense of duty for-

bids this, then let us stand by our duty fearlessly and effectively. Let us be diverted by none of those sophistical contrivances wherewith we are so industriously plied and belabored—contrivances such as groping for some middle ground between the right and the wrong: vain as the search for a man who should be neither a living man nor a dead man; such as a policy of "don't care" on a question about which all true men do care; such as Union appeals beseeching true Union men to yield to Disunionists, reversing the divine rule, and calling, not the sinners, but the righteous to repentance; such as invocations to Washington, imploring men to unsay what Washington said and undo what Washington did.

Neither let us be slandered from our duty by false accusations against us, nor frightened from it by menaces of destruction to the government, nor of dungeons to ourselves. Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.

"Popular Sovereignty" the Sugar-Coated Slavery Pill.

ABSTRACT OF SPEECH AT NORWICH, CONN. MARCH 9, 1860.

Whether we will or not, the question of slavery is the question, the all-absorbing topic, of the day. It is true that all of us—and by that I mean, not the Republican party alone, but the whole American people, here and elsewhere—all of us wish the question settled—wish it out of the way.

It stands in the way and prevents the adjustment and the giving of necessary attention to other questions of national housekeeping. The people of the whole nation agree that this question ought to be settled, and yet it is not settled. And the reason is that they are not yet agreed how it shall be settled.

Again and again it has been fondly hoped that it was settled, but every time it breaks out afresh and more violently than ever. It was settled, our fathers hoped, by the Missouri Compromise, but it did not stay settled. Then the compromise of 1850 was declared to be a full and final settlement of the question. The two great parties, each in national convention, adopted resolutions declaring that the settlement made by the compromises of 1850 was a finality—that it would last forever. Yet how long before it was unsettled again? It broke out again in 1854, and blazed higher and raged more furiously than ever before, and the agitation has not rested since.

These repeated settlements must have some fault about them. There must be some inadequacy in their very nature to the purpose for which they were designed. We can only speculate as to where that fault—that inadequacy is, but we may perhaps profit by past experience.

I think that one of the causes of these repeated failures is that our best and greatest men have greatly underestimated the size of this question. They have constantly brought forward small cures for great sores—plasters too small to cover the wound. This is one reason that all settlements have proved so temporary, so evanescent.

Look at the magnitude of this subject. About one sixth of the whole population of the United States are slaves. The owners of the slaves consider them property. The effect upon the minds of the owners is that of property, and nothing else—it induces them to insist upon all that will favorably affect its value as property, to demand laws and institutions and a public policy that shall increase and secure its value, and make it durable, lasting, and universal. The effect on the minds of the owners is to persuade them that there is no wrong in it.

But here in Connecticut and at the North slavery does not exist, and we see it through no such medium. To us it appears natural to think that slaves are human beings; men, not property; that some of the things, at least, stated about men in the Declaration of Independence apply to them as well as to us. We think slavery a great moral wrong; and while we do not claim the right to touch it where it exists, we wish to treat it as a wrong in the Territories where our votes will reach it. Now these two ideas, the property idea that slavery is right, and the idea that it is wrong, come into collision, and do actually produce that irrepressible conflict which Mr. Seward has been so roundly abused for mentioning. The two ideas conflict, and must conflict.

There are but two policies in regard to slavery that can be at all maintained. The first, based upon the property view that slavery is right, conforms to the idea throughout, and demands that we shall do everything for it that we ought to do if it were right. The other policy is one that squares with the idea that slavery is wrong, and it consists in doing everything that we ought to

do if it is wrong. I don't mean that we ought to attack it where it exists. To me it seems that if we were to form a government anew, in view of the actual presence of slavery we should find it necessary to frame just such a government as our fathers did—giving to the slaveholder the entire control where the system was established, while we possessed the power to restrain it from going outside those limits.

Now I have spoken of a policy based upon the idea that slavery is wrong, and a policy based upon the idea that it is right. But an effort has been made for a policy that shall treat it as neither right nor wrong. Its central idea is indifference. It holds that it makes no more difference to me whether the Territories become free or slave States than whether my neighbor stocks his farm with horned cattle or puts it into tobacco. All recognize this policy, the plausible sugar-coated name of which is "popular sovereignty."

Mr. Lincoln showed up the fallacy of this policy at length, and then made a manly vindication of the principles of the Republican party, urging the necessity of the union of all elements to free our country from its present rule, and closed with an eloquent exhortation for each and every one to do his duty without regard to the sneers and slanders of our political opponents.

Reply to the Committee Informing Him of His Nomination for President by the Chicago Convention.

MAY 19, 1860.

Mr. Chairman and Gentlemen of the Committee: I tender to you, and through you to the Republican National Convention, and all the people represented in it, my profoundest thanks for the high honor done me, which you now formally announce. Deeply and even painfully sensible of the great responsibility which is inseparable from this high honor—a responsibility which I could almost wish had fallen upon some one of the far more eminent men and experienced statesmen whose distinguished names were before the convention—I shall, by your leave, consider more fully the resolutions of the convention, denominated the platform,* and without any unnecessary or unreasonable delay respond to you, Mr. Chairman, in writing, not doubting that the platform will be found satisfactory, and the nomination gratefully accepted.

And now I will not longer defer the pleasure of taking you, and each of you, by the hand.

Acceptance of Nomination as President.

LETTER TO GEORGE ASHMUN AND OTHERS.

SPRINGFIELD, ILL. MAY 23, 1860.

Hon. George Ashmun,
President of the Republican National Convention.

Sir: I accept the nomination tendered me by

* See succeeding pages.

the convention over which you presided, and of which I am formally apprised in the letter of yourself and others, acting as a committee of the convention for that purpose.

The declaration of principles and sentiments which accompanies your letter meets my approval; and it shall be my care not to violate or disregard it in any part.

Imploring the assistance of Divine Providence, and with due regard to the views and feelings of all who were represented in the convention—to the rights of all the States and Territories and people of the nation; to the inviolability of the Constitution; and the perpetual union, harmony, and prosperity of all—I am most happy to cooperate for the practical success of the principles declared by the convention.

Your obliged friend and fellow-citizen,

A. Lincoln.

PLATFORM

Resolved, That we, the delegated representatives of the Republican electors of the United States, in convention assembled, in the discharge of the duty we owe to our constituents and our country, unite in the following declarations:

1. That the history of the nation during the last four years has fully established the propriety and necessity of the organization and perpetuation of the Republican party; and that the causes which called it into existence are permanent in their nature, and now, more than ever before, demand its peaceful and constitutional triumph.

2. That the maintenance of the principles promulgated in the Declaration of Independence and embodied in the Federal Constitution is essential to the preservation of our Republican institutions, and that

the Federal Constitution, the rights of the States, and the union of the States, must and shall be preserved.

3. That to the union of the States this nation owes its unprecedented increase in population, its surprising development of material resources, its rapid augmentation of wealth, its happiness at home, and its honor abroad; and we hold in abhorrence all schemes for disunion, come from whatever source they may. And we congratulate the country that no Republican member of Congress has uttered or countenanced the threats of disunion so often made by Democratic members without rebuke and with applause from their political associates; and we denounce those threats of disunion, in case of a popular overthrow of their ascendancy, as denying the vital principles of a free government, and as an avowal of contemplated treason, which it is the imperative duty of an indignant people sternly to rebuke and forever silence.

4. That the maintenance inviolate of the rights of the States, and especially the right of each State to order and control its own domestic institutions according to its own judgment exclusively, is essential to that balance of power on which the perfection and endurance of our political fabric depend and we denounce the lawless invasion by armed force of the soil of any State or Territory, no matter under what pretext, as among the gravest of crimes.

5. That the present Democratic administration has far exceeded our worst apprehensions in its measureless subserviency to the exactions of a sectional interest, as especially evinced in its desperate exertions to force the infamous Lecompton constitution upon the protesting people of Kansas, in construing the personal relation between master and servant to involve an unqualified property in persons; in its attempted enforcement everywhere, on land and sea, through the intervention of Congress and of the Federal courts, of the extreme pretensions of a purely local interest; and in its general and unvarying abuse of the power intrusted to it by a confiding people.

6. That the people justly view with alarm the reckless extravagance which pervades every department of the Federal Government; that a return to rigid economy and accountability is indispensable to arrest the systematic plunder of the public treasury by favored

partisans; while the recent startling developments of frauds and corruptions at the Federal metropolis show that an entire change of administration is imperatively demanded.

7. That the new dogma that the Constitution, of its own force, carries slavery into any or all of the Territories of the United States, is a dangerous political heresy, at variance with the explicit provisions of that instrument itself, with contemporaneous exposition, and with legislative and judicial precedent; is revolutionary in its tendency, and subversive of the peace and harmony of the country.

8. That the normal condition of all the territory of the United States is that of freedom; that as our Republican fathers, when they had abolished slavery in all our national territory, ordained that "no person should be deprived of life, liberty, or property without due process of law," it becomes our duty, by legislation, whenever such legislation is necessary to maintain this provision of the Constitution against all attempts to violate it; and we deny the authority of Congress, of a territorial legislature, or of any individuals, to give legal existence to slavery in any Territory of the United States

9. That we brand the recent reopening of the African slave-trade, under the cover of our national flag, aided by perversion of judicial power, as a crime against humanity and a burning shame to our country and age; and we call upon Congress to take prompt and efficient measures for the total and final suppression of that execrable traffic.

10. That in the recent vetoes, by their Federal governors, of the acts of the legislatures of Kansas and Nebraska prohibiting slavery in those Territories, we find a practical illustration of the boasted Democratic principle of non-intervention and popular sovereignty embodied in the Kansas-Nebraska bill, and a demonstration of the deception and fraud involved therein.

11. That Kansas should, of right, be immediately admitted as a State under the constitution recently formed and adopted by her people, and accepted by the House of Representatives.

12. That while providing revenue for the support of the General Government by duties upon imports, sound policy requires such an adjustment of these imposts as

to encourage the development of the industrial interests of the whole country; and we commend that policy of national exchanges which secures to the working-men liberal wages, to agriculture remunerating prices, to mechanics and manufacturers an adequate reward for their skill, labor, and enterprise, and to the nation commercial prosperity and independence.

13. That we protest against any sale or alienation to others of the public lands held by actual settlers, and against any view of the free-homestead policy which regards the settlers as paupers or suppliants for public bounty; and we demand the passage by Congress of the complete and satisfactory homestead measure which has already passed the House

14. That the national Republican party is opposed to any change in our naturalization laws, or any State legislation by which the rights of citizenship hitherto accorded to immigrants from foreign lands shall be abridged or impaired; and in favor of giving a full and efficient protection to the rights of all classes of citizens, whether native or naturalized, both at home and abroad.

15. That appropriations by Congress for river and harbor improvements of a national character, required for the accommodation and security of an existing commerce, are authorized by the Constitution and justified by the obligation of government to protect the lives and property of its citizens.

16. That a railroad to the Pacific Ocean is imperatively demanded by the interests of the whole country; that the Federal Government ought to render immediate and efficient aid in its construction; and that, as preliminary thereto, a daily overland mail should be promptly established.

17. Finally, having thus set forth our distinctive principles and views, we invite the coöperation of all citizens, however differing on other questions, who substantially agree with us in their affirmance and support.

The Cause, Not the Man.

REMARKS AT SPRINGFIELD, ILL. AUGUST 14, 1860.

My Fellow-citizens: I appear among you upon this occasion with no intention of making a speech.

It has been my purpose since I have been placed in my present position to make no speeches. This assemblage having been drawn together at the place of my residence, it appeared to be the wish of those constituting this vast assembly to see me; and it is certainly my wish to see all of you. I appear upon the ground here at this time only for the purpose of affording myself the best opportunity of seeing you, and enabling you to see me.

I confess with gratitude, be it understood, that I did not suppose my appearance among you would create the tumult which I now witness. I am profoundly grateful for this manifestation of your feelings. I am grateful, because it is a tribute such as can be paid to no man as a man; it is the evidence that four years from this time you will give a like manifestation to the next man who is the representative of the truth on the questions that now agitate the public; and it is because you will then fight for this cause as you do now, or with even greater ardor than now, though I be dead and gone, that I most profoundly and sincerely thank you.

Having said this much, allow me now to say that it is my wish that you will hear this public discussion by others of our friends who are present for the purpose of addressing you, and that you will kindly let me be silent.

Charity Towards Political Opponents.

Remarks at Springfield, Ill., at a Celebration of His Election. November 20, 1860.

Friends and Fellow-citizens: Please excuse me on this occasion from making a speech. I thank you in common with all those who have thought fit by their votes to indorse the Republican cause. I rejoice with you in the success which has thus far attended that cause. Yet in all our rejoicings, let us neither express nor cherish any hard feelings toward any citizen who by his vote has differed with us. Let us at all times remember that all American citizens are brothers of a common country, and should dwell together in the bonds of fraternal feeling. Let me again beg you to accept my thanks, and to excuse me from further speaking at this time.

Political Opponents in the Cabinet.

Editorial in the *Illinois Journal*. December 12, 1860.

We hear such frequent allusions to a supposed purpose on the part of Mr. Lincoln to call into his cabinet two or three Southern gentlemen from the parties opposed to him politically, that we are prompted to ask a few questions.

First. Is it known that any such gentleman of character would accept a place in the cabinet?

Second. If yea, on what terms does he surrender to Mr. Lincoln, or Mr. Lincoln to him, on the political differences between them; or do they enter upon the administration in open opposition to each other?

Farewell to Home Folks.

REMARKS TO SPRINGFIELD NEIGHBORS ON LEAVING FOR WASHINGTON. FEBRUARY 11, 1861.

My Friends: No one, not in my situation, can appreciate my feeling of sadness at this parting. To this place, and the kindness of these people, I owe everything. Here I have lived a quarter of a century, and have passed from a young to an old man. Here my children have been born, and one is buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance, I cannot fail. Trusting in Him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell.

The Preservation of the Union: It Rests with the People.

REMARKS AT INDIANAPOLIS, IND. FEBRUARY 11, 1861.

Governor Morton and Fellow-citizens of the State of Indiana: Most heartily do I thank you for this magnificent reception; and while I cannot take to myself any share of the compliment thus paid, more than that which pertains to a mere instrument—an accidental instrument perhaps I should say—of a great cause, I yet must look upon it as a magnificent reception, and as such

most heartily do I thank you for it. You have been pleased to address yourself to me chiefly in behalf of this glorious Union in which we live, in all of which you have my hearty sympathy, and, as far as may be within my power, will have, one and inseparably, my hearty coöperation. While I do not expect, upon this occasion, or until I get to Washington, to attempt any lengthy speech, I will only say that to the salvation of the Union there needs but one single thing, the hearts of a people like yours. When the people rise in mass in behalf of the Union and the liberties of this country, truly may it be said, "The gates of hell cannot prevail against them." In all trying positions in which I shall be placed, and doubtless I shall be placed in many such, my reliance will be upon you and the people of the United States; and I wish you to remember, now and forever, that it is your business, and not mine; that if the union of these States and the liberties of this people shall be lost, it is but little to any one man of fifty-two years of age, but a great deal to the thirty millions of people who inhabit these United States, and to their posterity in all coming time. It is your business to rise up and preserve the Union and liberty for yourselves, and not for me. I appeal to you again to constantly bear in mind that not with politicians, not with Presidents, not with office-seekers, but with you, is the question: Shall the Union and shall the liberties of this country be preserved to the latest generations?

The Union: Is It a Marriage Bond or a Free Love Arrangement?

REMARKS TO THE INDIANA LEGISLATURE, AT INDIANAPOLIS. FEBRUARY 12, 1861.

Fellow-citizens of the State of Indiana: I am here to thank you much for this magnificent welcome, and still more for the generous support given by your State to that political cause which I think is the true and just cause of the whole country and the whole world. Solomon says there is "a time to keep silence," and when men wrangle by the month with no certainty that they mean the same thing, while using the same word, it perhaps were as well if they would keep silence. The words "coercion" and "invasion" are much used in these days, and often with some temper and hot blood. Let us make sure, if we can, that we do not misunderstand the meaning of those who use them. Let us get exact definitions of these words, not from dictionaries, but from the men themselves, who certainly deprecate the things they would represent by the use of words. What, then, is "coercion"? What is "invasion"? Would the marching of an army into South Carolina without the consent of her people, and with hostile intent toward them, be "invasion"? I certainly think it would; and it would be "coercion" also if the South Carolinians were forced to submit. But if the United States should merely hold and retake its own forts and other property, and collect the duties on foreign importations, or even withhold the mails from places where they were habitually violated, would any or all of these things be "invasion" or "coercion"? Do our

professed lovers of the Union, but who spitefully resolve that they will resist coercion and invasion, understand that such things as these on the part of the United States would be coercion or invasion of a State? If so, their idea of means to preserve the object of their great affection would seem to be exceedingly thin and airy. If sick, the little pills of the homeopathist would be much too large for them to swallow. In their view, the Union as a family relation would seem to be no regular marriage, but rather a sort of "free-love" arrangement, to be maintained only on "passional attraction." By the way, in what consists the special sacredness of a State? I speak not of the position assigned to a State in the Union by the Constitution; for that, by the bond, we all recognize. That position, however, a State cannot carry out of the Union with it. I speak of that assumed primary right of a State to rule all which is less than itself, and ruin all which is larger than itself. If a State and a county, in a given case, should be equal in extent of territory, and equal in number of inhabitants, in what, as a matter of principle, is the State better than the county? Would an exchange of names be an exchange of rights upon principle? On what rightful principle may a State, being not more than one fiftieth part of the nation in soil and population, break up the nation and then coerce a proportionally larger subdivision of itself in the most arbitrary way? What mysterious right to play tyrant is conferred on a district of country with its people, by merely calling it a State? Fellow-citizens, I am not asserting anything; I am merely asking questions for you to consider. And now allow me to bid you farewell.

Good Will to the South.

REMARKS AT RECEPTION BY THE MAYOR AND CITIZENS OF CINCINNATI, OHIO. FEBRUARY 12, 1861.

Mr. Mayor, Ladies, and Gentlemen: Twenty-four hours ago, at the capital of Indiana, I said to myself I have never seen so many people assembled together in winter weather. I am no longer able to say that. But it is what might reasonably have been expected—that this great city of Cincinnati would thus acquit herself on such an occasion. My friends, I am entirely overwhelmed by the magnificence of the reception which has been given, I will not say to me, but to the President-elect of the United States of America. Most heartily do I thank you, one and all, for it.

I am reminded by the address of your worthy mayor that this reception is given not by any one political party, and even if I had not been so reminded by his Honor I could not have failed to know the fact by the extent of the multitude I see before me now. I could not look upon this vast assemblage without being made aware that all parties were united in this reception. This is as it should be. It is as it should have been if Senator Douglas had been elected. It is as it should have been if Mr. Bell had been elected; as it should have been if Mr. Breckinridge had been elected; as it should ever be when any citizen of the United States is constitutionally elected President of the United States. Allow me to say that I think what has occurred here to-day could not have occurred in any other country on the face of the globe, with-

out the influence of the free institutions which we have unceasingly enjoyed for three quarters of a century.

There is no country where the people can turn out and enjoy this day precisely as they please, save under the benign influence of the free institutions of our land.

I hope that, although we have some threatening national difficulties now—I hope that while these free institutions shall continue to be in the enjoyment of millions of free people of the United States, we will see repeated every four years what we now witness.

In a few short years I, and every other individual man who is now living, will pass away; I hope that our national difficulties will also pass away; and I hope we shall see in the streets of Cincinnati—good old Cincinnati—for centuries to come, once every four years, her people give such a reception as this to the constitutionally elected President of the whole United States. I hope you shall all join in that reception, and that you shall also welcome your brethren from across the river to participate in it. We will welcome them in every State of the Union, no matter where they are from. From away South we shall extend them a cordial good will, when our present difficulties shall have been forgotten and blown to the winds forever.

I have spoken but once before this in Cincinnati. That was a year previous to the late presidential election. On that occasion, in a playful manner, but with sincere words, I addressed much of what I said to the Kentuckians. I gave my opinion that we as Republicans would ultimately beat them as Democrats, but that they

could postpone that result longer by nominating Senator Douglas for the presidency than they could in any other way. They did not, in any true sense of the word, nominate Mr. Douglas, and the result has come certainly as soon as ever I expected. I also told them how I expected they would be treated after they should have been beaten; and now I wish to recall their attention to what I then said upon that subject. I then said, "When we do as we say,—beat you,—you perhaps want to know what we will do with you. I will tell you, so far as I am authorized to speak for the opposition, what we mean to do with you. We mean to treat you, as near as we possibly can, as Washington, Jefferson, and Madison treated you. We mean to leave you alone, and in no way to interfere with your institutions; to abide by all and every compromise of the Constitution; and, in a word, coming back to the original proposition, to treat you, so far as degenerate men—if we have degenerated—may, according to the examples of those noble fathers, Washington, Jefferson, and Madison. We mean to remember that you are as good as we; that there is no difference between us other than the difference of circumstances. We mean to recognize and bear in mind always that you have as good hearts in your bosoms as other people, or as we claim to have, and treat you accordingly."

Fellow-citizens of Kentucky! — friends! — brethren! may I call you in my new position? I see no occasion, and feel no inclination, to retract a word of this. If it shall not be made good, be assured the fault shall not be mine.

And now, fellow-citizens of Ohio, have you,

who agree with him who now addresses you in political sentiment—have you ever entertained other sentiments toward our brethren of Kentucky than those I have expressed to you? If not, then why shall we not, as heretofore, be recognized and acknowledged as brethren again, living in peace and harmony again one with another? I take your response as the most reliable evidence that it may be so, trusting, through the good sense of the American people, on all sides of all rivers in America, under the providence of God, who has never deserted us, that we shall again be brethren, forgetting all parties, ignoring all parties. My friends, I now bid you farewell.

Against Restriction of Immigration.

REMARKS TO GERMANS AT CINCINNATI, OHIO. FEBRUARY 12, 1861.

Mr. Chairman: I thank you and those whom you represent for the compliment you have paid me by tendering me this address. In so far as there is an allusion to our present national difficulties, which expresses, as you have said, the views of the gentlemen present, I shall have to beg pardon for not entering fully upon the questions which the address you have now read suggests.

I deem it my duty—a duty which I owe to my constituents—to you, gentlemen, that I should wait until the last moment for a development of the present national difficulties before I express myself decidedly as to what course I shall pursue. I hope, then, not to be false to anything that you have to expect of me.

I agree with you, Mr. Chairman, that the working-men are the basis of all governments, for the plain reason that they are the more numerous, and as you added that those were the sentiments of the gentlemen present, representing not only the working-class, but citizens of other callings than those of the mechanic, I am happy to concur with you in these sentiments, not only of the native-born citizens, but also of the Germans and foreigners from other countries.

Mr. Chairman, I hold that while man exists it is his duty to improve not only his own condition, but to assist in ameliorating mankind; and therefore, without entering upon the details of the question, I will simply say that I am for those means which will give the greatest good to the greatest number.

In regard to the homestead law, I have to say that in so far as the government lands can be disposed of, I am in favor of cutting up the wild lands into parcels, so that every poor man may have a home.

In regard to the Germans and foreigners, I esteem them no better than other people, nor any worse. It is not my nature, when I see a people borne down by the weight of their shackles—the oppression of tyranny—to make their life more bitter by heaping upon them greater burdens; but rather would I do all in my power to raise the yoke than to add anything that would tend to crush them.

Inasmuch as our country is extensive and new, and the countries of Europe are densely populated, if there are any abroad who desire to make this the land of their adoption, it is not in my

heart to throw aught in their way to prevent them from coming to the United States.

Mr. Chairman and gentlemen, I will bid you an affectionate farewell.

"Nothing is Going Wrong."

REMARKS TO THE LEGISLATURE OF OHIO AT COLUMBUS. FEBRUARY 13, 1861.

Mr. President and Mr. Speaker, and Gentlemen of the General Assembly of Ohio: It is true, as has been said by the president of the Senate, that very great responsibility rests upon me in the position to which the votes of the American people have called me. I am deeply sensible of that weighty responsibility. I cannot but know what you all know, that without a name, perhaps without a reason why I should have a name, there has fallen upon me a task such as did not rest even upon the Father of his Country; and so feeling, I can turn and look for that support without which it will be impossible for me to perform that great task. I turn, then, and look to the American people, and to that God who has never forsaken them. Allusion has been made to the interest felt in relation to the policy of the new administration. In this I have received from some a degree of credit for having kept silence, and from others some deprecation. I still think that I was right. . . .

In the varying and repeatedly shifting scenes of the present, and without a precedent which could enable me to judge by the past, it has seemed fitting that before speaking upon the difficulties of the country I should have gained a

view of the whole field, being at liberty to modify and change the course of policy as future events may make a change necessary.

I have not maintained silence from any want of real anxiety. It is a good thing that there is no more than anxiety, for there is nothing going wrong. It is a consoling circumstance that when we look out there is nothing that really hurts anybody. We entertain different views upon political questions, but nobody is suffering anything. This is a most consoling circumstance, and from it we may conclude that all we want is time, patience, and a reliance on that God who has never forsaken this people.

Fellow-citizens, what I have said I have said altogether extemporaneously, and I will now come to a close.

The Majority Should Rule.

Remarks at Steubenville, Ohio. February 14, 1861.

I fear that the great confidence placed in my ability is unfounded. Indeed, I am sure it is. Encompassed by vast difficulties as I am, nothing shall be wanting on my part, if sustained by God and the American people. I believe the devotion to the Constitution is equally great on both sides of the river. It is only the different understanding of that instrument that causes difficulty. The only dispute on both sides is, "What are their rights?" If the majority should not rule, who would be the judge? Where is such a judge to be found? We should all be bound by the majority of the American people; if not, then the

minority must control. Would that be right? Would it be just or generous? Assuredly not. I reiterate that the majority should rule. If I adopt a wrong policy, the opportunity for condemnation will occur in four years' time. Then I can be turned out, and a better man with better views put in my place.

For Equalization of Foreign and Domestic Prices by a Protective Tariff.

REMARKS AT PITTSBURG, PA. FEBRUARY 15, 1861.

I most cordially thank his Honor Mayor Wilson, and the citizens of Pittsburg generally, for their flattering reception. I am the more grateful because I know that it is not given to me alone, but to the cause I represent, which clearly proves to me their good-will, and that sincere feeling is at the bottom of it. And here I may remark that in every short address I have made to the people, in every crowd through which I have passed of late, some allusion has been made to the present distracted condition of the country. It is natural to expect that I should say something on this subject; but to touch upon it at all would involve an elaborate discussion of a great many questions and circumstances, requiring more time than I can at present command, and would, perhaps, unnecessarily commit me upon matters which have not yet fully developed themselves. The condition of the country is an extraordinary one, and fills the mind of every patriot with anxiety. It is my intention to give this

subject all the consideration I possibly can before specially deciding in regard to it, so that when I do speak it may be as nearly right as possible. When I do speak I hope I may say nothing in opposition to the spirit of the Constitution, contrary to the integrity of the Union, or which will prove inimical to the liberties of the people, or to the peace of the whole country. And, furthermore, when the time arrives for me to speak on this great subject, I hope I may say nothing to disappoint the people generally throughout the country, especially if the expectation has been based upon anything which I may have heretofore said. Notwithstanding the troubles across the river [*the speaker pointing southwardly across the Monongahela, and smiling*], there is no crisis but an artificial one. What is there now to warrant the condition of affairs presented by our friends over the river? Take even their own view of the questions involved, and there is nothing to justify the course they are pursuing. I repeat, then, there is no crisis, excepting such a one as may be gotten up at any time by turbulent men aided by designing politicians. My advice to them, under such circumstances, is to keep cool. If the great American people only keep their temper on both sides of the line, the troubles will come to an end, and the question which now distracts the country will be settled, just as surely as all other difficulties of a like character which have originated in this government have been adjusted. Let the people on both sides keep their self-possession, and just as other clouds have cleared away in due time, so will this great nation continue to prosper as heretofore. But, fellow-citizens, I have spoken

longer on this subject than I intended at the outset.

It is often said that the tariff is the specialty of Pennsylvania. Assuming that direct taxation is not to be adopted, the tariff question must be as durable as the government itself. It is a question of national housekeeping. It is to the government what replenishing the meal-tub is to the family. Ever-varying circumstances will require frequent modifications as to the amount needed and the sources of supply. So far there is little difference of opinion among the people. It is as to whether, and how far, duties on imports shall be adjusted to favor home production in the home market, that controversy begins. One party insists that such adjustment oppresses one class for the advantage of another; while the other party argues that, with all its incidents, in the long run all classes are benefited. In the Chicago platform there is a plank upon this subject which should be a general law to the incoming administration. We should do neither more nor less than we gave the people reason to believe we would when they gave us their votes. Permit me, fellow-citizens, to read the tariff plank of the Chicago platform, or rather have it read in your hearing by one who has younger eyes.

Mr. Lincoln's private secretary then read Section 12 of the Chicago platform, as follows:

That while providing revenue for the support of the General Government by duties upon imports, sound policy requires such an adjustment of these imposts as will encourage the development of the industrial interest of the whole country; and we commend that policy of national exchanges which secures to workingmen liberal wages, to agriculture remunerating prices, to mechanics and manufacturers adequate reward for

their skill, labor, and enterprise, and to the nation commercial prosperty and independence.

Mr. Lincoln resumed: As with all general propositions, doubtless there will be shades of difference in construing this. I have by no means a thoroughly matured judgment upon this subject, especially as to details; some general ideas are about all. I have long thought it would be to our advantage to produce any necessary article at home which can be made of as good quality and with as little labor at home as abroad, at least by the difference of the carrying from abroad. In such case the carrying is demonstrably a dead loss of labor. For instance, labor being the true standard of value, is it not plain that if equal labor get a bar of railroad iron out of a mine in England, and another out of a mine in Pennsylvania, each can be laid down in a track at home cheaper than they could exchange countries, at least by the carriage? If there be a present cause why one can be both made and carried cheaper in money price than the other can be made without carrying, that cause is an unnatural and injurious one, and ought gradually, if not rapidly, to be removed. The condition of the treasury at this time would seem to render an early revision of the tariff indispensable. The Morrill [*tariff*] bill, now pending before Congress, may or may not become a law. I am not posted as to its particular provisions, but if they are generally satisfactory, and the bill shall now pass, there will be an end for the present. If, however, it shall not pass, I suppose the whole subject will be one of the most pressing and important for the next Congress. By the Constitu-

tion, the executive may recommend measures which he may think proper, and he may veto those he thinks improper, and it is supposed that he may add to these certain indirect influences to affect the action of Congress. My political education strongly inclines me against a very free use of any of these means by the executive to control the legislation of the country. As a rule, I think it better that Congress should originate as well as perfect its measures without external bias. I therefore would rather recommend to every gentleman who knows he is to be a member of the next Congress to take an enlarged view, and post himself thoroughly, so as to contribute his part to such an adjustment of the tariff as shall produce a sufficient revenue, and in its other bearings, so far as possible, be just and equal to all sections of the country and classes of the people.

The Crisis is Artificial.

REMARKS AT CLEVELAND, OHIO. FEBRUARY 15, 1861.

Fellow-citizens of Cleveland and Ohio: We have come here upon a very inclement afternoon. We have marched for two miles through the rain and the mud.

The large numbers that have turned out under these circumstances testify that you are in earnest about something, and what is that something? I would not have you suppose that I think this extreme earnestness is about me. I should be exceedingly sorry to see such devotion if that were the case. But I know it is paid to some-

thing worth more than any one man, or any thousand or ten thousand men. You have assembled to testify your devotion to the Constitution, to the Union, and the laws, to the perpetual liberty of the people of this country. It is, fellow-citizens, for the whole American people, and not for one single man alone, to advance the great cause of the Union and the Constitution. And in a country like this, where every man bears on his face the marks of intelligence, where every man's clothing, if I may so speak, shows signs of comfort, and every dwelling signs of happiness and contentment, where schools and churches abound on every side, the Union can never be in danger. I would, if I could, instill some degree of patriotism and confidence into the political mind in relation to this matter.

Frequent allusion is made to the excitement at present existing in our national politics, and it is as well that I should also allude to it here. I think that there is no occasion for any excitement. I think the crisis, as it is called, is altogether an artificial one. In all parts of the nation there are differences of opinion on politics; there are differences of opinion even here. You did not all vote for the person who now addresses you, although quite enough of you did for all practical purposes, to be sure.

What they do who seek to destroy the Union is altogether artificial. What is happening to hurt them? Have they not all their rights now as they ever have had? Do not they have their fugitive slaves returned now as ever? Have they not the same Constitution that they have lived under for seventy-odd years? Have they not a position as citizens of this common country, and have we

any power to change that position? [*Cries of "No!"*] What then is the matter with them? Why all this excitement? Why all these complaints? As I said before, this crisis is altogether artificial. It has no foundation in fact. It can't be argued up, and it can't be argued down. Let it alone, and it will go down of itself.

I have not strength, fellow-citizens, to address you at great length, and pray that you will excuse me; but rest assured that my thanks are as cordial and sincere for the efficient aid which you will give to the good cause in working for the good of the nation, as for the votes you gave me last fall.

There is one feature that causes me great pleasure, and that is to learn that this reception is given, not alone by those with whom I chance to agree politically, but by all parties. I think I am not selfish when I say this is as it should be. If Judge Douglas had been chosen President of the United States, and had this evening been passing through your city, the Republicans should have joined his supporters in welcoming him just as his friends have joined with mine to-night. If we do not make common cause to save the good old ship of the Union on this voyage, nobody will have a chance to pilot her on another voyage.

To all of you, then, who have done me the honor to participate in this cordial welcome, I return most sincerely my thanks, not for myself, but for Liberty, the Constitution, and Union.

I bid you an affectionate farewell.

The Stability of the Union.

REMARKS AT BUFFALO, N. Y. FEBRUARY 16, 1861.

Mr. Mayor and Fellow-citizens of Buffalo and the State of New York: I am here to thank you briefly for this grand reception given to me, not personally, but as the representative of our great and beloved country. Your worthy mayor has been pleased to mention, in his address to me, the fortunate and agreeable journey which I have had from home, on my rather circuitous route to the Federal capital. I am very happy that he was enabled in truth to congratulate myself and company on that fact. It is true we have had nothing thus far to mar the pleasure of the trip. We have not been met alone by those who assisted in giving the election to me—I say not alone by them, but by the whole population of the country through which we have passed. This is as it should be. Had the election fallen to any other of the distinguished candidates instead of myself, under the peculiar circumstances, to say the least, it would have been proper for all citizens to have greeted him as you now greet me. It is an evidence of the devotion of the whole people to the Constitution, the Union, and the perpetuity of the liberties of this country. I am unwilling on any occasion that I should be so meanly thought of as to have it supposed for a moment that these demonstrations are tendered to me personally. They are tendered to the country, to the institutions of the country, and to the perpetuity of the liberties of the country, for which these institutions were made and created.

Your worthy mayor has thought fit to express

the hope that I may be able to relieve the country from the present, or, I should say, the threatened difficulties. I am sure I bring a heart true to the work. For the ability to perform it, I must trust in that Supreme Being who has never forsaken this favored land, through the instrumentality of this great and intelligent people. Without that assistance I shall surely fail; with it, I cannot fail. When we speak of threatened difficulties to the country, it is natural that it should be expected that something should be said by myself with regard to particular measures. Upon more mature reflection, however, others will agree with me that, when it is considered that these difficulties are without precedent, and have never been acted upon by any individual situated as I am, it is most proper I should wait and see the developments, and get all the light possible, so that when I do speak authoritatively, I may be as near right as possible. When I shall speak authoritatively, I hope to say nothing inconsistent with the Constitution, the Union, the rights of all the States, of each State, and of each section of the country, and not to disappoint the reasonable expectations of those who have confided to me their votes. In this connection allow me to say that you, as a portion of the great American people, need only to maintain your composure, stand up to your sober convictions of right, to your obligations to the Constitution, and act in accordance with those sober convictions, and the clouds now on the horizon will be dispelled, and we shall have a bright and glorious future; and when this generation has passed away, tens of thousands will inhabit this country where only thousands inhabit it now. I do not propose to

address you at length; I have no voice for it. Allow me again to thank you for this magnificent reception, and bid you farewell.

The President's Dependence on the People.

At ROCHESTER, SYRACUSE, AND UTICA, N. Y., President-elect Lincoln made two-minute speeches from the train, on February 18, 1861. At Rochester he repeated the thought that the people had gathered to see him, not as an individual but as their President. At Syracuse he refused to go on a platform that had been set up for him, on the plea that a longer speech than he was capable of making would be required of him. "But I wish you to understand that, though I am unwilling to go upon this platform, you are not at liberty to draw any inference concerning any other platform with which my name has been or is connected." At Utica he said that he had no speech, but appeared solely to see and be seen, in which reciprocal arrangement he claimed to have the best of the bargain as far as the ladies were concerned, though he would not admit this in the case of the men. These sentiments he repeated at TROY and HUDSON, New York, on February 19, 1861. At PEEKSKILL, N. Y., on the 19th, he said:

"I will say in a single sentence, in regard to the difficulties that lie before me and our beloved country, that if I can only be as generously and unanimously sustained as the demonstrations I have witnessed indicate I shall be, I shall not fail; but without your sustaining hands I am sure that neither I nor any other man can hope to surmount these difficulties. I trust that in the course I shall pursue I shall be sustained not only by the party that elected me, but by the patriotic people of the whole country."

President, not of a Party, but the Nation.

Reply to Governor Morgan of New York, at Albany. February 18, 1861.

Governor Morgan: I was pleased to receive an invitation to visit the capital of the great Empire State of this nation while on my way to the Federal capital. I now thank you, Mr. Governor, and you, the people of the capital of the State of New York, for this most hearty and magnificent welcome. If I am not at fault, the great Empire State at this time contains a larger population than did the whole of the United States of America at the time they achieved their national independence, and I was proud to be invited to visit its capital, to meet its citizens, as I now have the honor to do. I am notified by your governor that this reception is tendered by citizens without distinction of party. Because of this I accept it the more gladly. In this country, and in any country where freedom of thought is tolerated, citizens attach themselves to political parties. It is but an ordinary degree of charity to attribute this act to the supposition that in thus attaching themselves to the various parties, each man in his own judgment supposes he thereby best advances the interests of the whole country. And when an election is past, it is altogether befitting a free people, as I suppose, that, until the next election, they should be one people. The reception you have extended me to-day is not given to me personally,—it should not be so,—but as the representative, for the time being, of the majority of the nation. If the election had fallen to any of the more distinguished citizens who received the support of the people, this same

honor should have greeted him that greets me this day, in testimony of the universal, unanimous devotion of the whole people to the Constitution, the Union, and to the perpetual liberties of succeeding generations in this country.

I have neither the voice nor the strength to address you at any greater length. I beg you will therefore accept my most grateful thanks for this manifest devotion—not to me, but the institutions of this great and glorious country.

The Mightiest of Tasks for the Humblest of Presidents.

REMARKS BEFORE THE NEW YORK LEGISLATURE AT ALBANY. FEBRUARY 18, 1861.

Mr. President and Gentlemen of the General Assembly of the State of New York: It is with feelings of great diffidence, and, I may say, with feelings of awe, perhaps greater than I have recently experienced, that I meet you here in this place. The history of this great State, the renown of those great men who have stood here, and have spoken here, and been heard here, all crowd around my fancy, and incline me to shrink from any attempt to address you. Yet I have some confidence given me by the generous manner in which you have invited me, and by the still more generous manner in which you have received me, to speak further. You have invited and received me without distinction of party. I cannot for a moment suppose that this has been done in any considerable degree with reference to my personal services, but that it is done, in so far as I am regarded, at this time, as the representative

of the majesty of this great nation. I doubt not this is the truth, and the whole truth, of the case, and this is as it should be. It is much more gratifying to me that this reception has been given to me as the elected representative of a free people, than it could possibly be if tendered merely as an evidence of devotion to me, or to any one man personally.

And now I think it were more fitting that I should close these hasty remarks. It is true that, while I hold myself, without mock modesty, the humblest of all individuals that have ever been elevated to the presidency, I have a more difficult task to perform than any one of them.

You have generously tendered me the support —the united support—of the great Empire State. For this, in behalf of the nation—in behalf of the present and future of the nation—in behalf of civil and religious liberty for all time to come, most gratefully do I thank you. I do not propose to enter into an explanation of any particular line of policy, as to our present difficulties, to be adopted by the incoming administration. I deem it just to you, to myself, to all, that I should see everything, that I should hear everything, that I should have every light that can be brought within my reach, in order that, when I do speak, I shall have enjoyed every opportunity to take correct and true ground; and for this reason I do not propose to speak at this time of the policy of the government. But when the time comes, I shall speak, as well as I am able, for the good of the present and future of this country—for the good both of the North and of the South—for the good of the one and the other, and of all sections of the country. In

the mean time, if we have patience, if we restrain ourselves, if we allow ourselves not to run off in a passion, I still have confidence that the Almighty, the Maker of the universe, will, through the instrumentality of this great and intelligent people, bring us through this as he has through all the other difficulties of our country. Relying on this, I again thank you for this generous reception.

Piloting the Ship of State.

REMARKS AT POUGHKEEPSIE, N. Y. FEBRUARY 19, 1861.

Fellow-citizens: It is altogether impossible I should make myself heard by any considerable portion of this vast assemblage; but, although I appear before you mainly for the purpose of seeing you, and to let you see rather than hear me, I cannot refrain from saying that I am highly gratified—as much here, indeed, under the circumstances, as I have been anywhere on my route—to witness this noble demonstration—made, not in honor of an individual, but of the man who at this time humbly, but earnestly, represents the majesty of the nation.

This reception, like all the others that have been tendered to me, doubtless emanates from all the political parties, and not from one alone. As such I accept it the more gratefully, since it indicates an earnest desire on the part of the whole people, without regard to political differences, to save—not the country, because the country will save itself—but to save the institutions of the country—those institutions under which, in the last three quarters of a century, we

have grown to a great, an intelligent, and a happy people—the greatest, the most intelligent, and the happiest people in the world. These noble manifestations indicate, with unerring certainty, that the whole people are willing to make common cause for this object; that if, as it ever must be, some have been successful in the recent election, and some have been beaten—if some are satisfied, and some are dissatisfied, the defeated party are not in favor of sinking the ship, but are desirous of running it through the tempest in safety, and willing, if they think the people have committed an error in their verdict now, to wait in the hope of reversing it, and setting it right next time. I do not say that in the recent election the people did the wisest thing that could have been done; indeed, I do not think they did; but I do say that in accepting the great trust committed to me, which I do with a determination to endeavor to prove worthy of it, I must rely upon you, upon the people of the whole country, for support; and with their sustaining aid, even I, humble as I am, cannot fail to carry the ship of state safely through the storm.

I have now only to thank you warmly for your kind attendance, and bid you all an affectionate farewell.

There is a Time for Silence.

REMARKS AT NEW YORK CITY. FEBRUARY 19, 1861.

Mr. Chairman and Gentlemen: I am rather an old man to avail myself of such an excuse as I am now about to do. Yet the truth is so distinct, and presses itself so distinctly upon me, that

I cannot well avoid it—and that is, that I did not understand when I was brought into this room that I was to be brought here to make a speech. It was not intimated to me that I was brought into the room where Daniel Webster and Henry Clay had made speeches, and where one in my position might be expected to do something like those men or say something worthy of myself or my audience. I therefore beg you to make allowance for the circumstances in which I have been by surprise brought before you. Now I have been in the habit of thinking and sometimes speaking upon political questions that have for some years past agitated the country; and, if I were disposed to do so, and we could take up some one of the issues, as the lawyers call them, and I were called upon to make an argument about it to the best of my ability, I could do so without much preparation. But that is not what you desire to have done here to-night.

I have been occupying a position, since the presidential election, of silence—of avoiding public speaking, of avoiding public writing. I have been doing so because I thought, upon full consideration, that was the proper course for me to take. I am brought before you now, and required to make a speech, when you all approve more than anything else of the fact that I have been keeping silence. And now it seems to me that the response you give to that remark ought to justify me in closing just here. I have not kept silence since the presidential election from any party wantonness, or from any indifference to the anxiety that pervades the minds of men about the aspect of the political affairs of this country. I have kept silence for the reason that

I supposed it was peculiarly proper that I should do so until the time came when, according to the custom of the country, I could speak officially.

I still suppose that, while the political drama being enacted in this country, at this time, is rapidly shifting its scenes—forbidding an anticipation with any degree of certainty, to-day, of what we shall see to-morrow—it is peculiarly fitting that I should see it all, up to the last minute, before I should take ground that I might be disposed (by the shifting of the scenes afterward) also to shift. I have said several times upon this journey, and I now repeat it to you, that when the time does come, I shall then take the ground that I think is right—right for the North, for the South, for the East, for the West, for the whole country. And in doing so, I hope to feel no necessity pressing upon me to say anything in conflict with the Constitution; in conflict with the continued union of these States, in conflict with the perpetuation of the liberties of this people, or anything in conflict with anything whatever that I have ever given you reason to expect from me. And now, my friends, have I said enough? [*Loud cries of "No, no!" and "Three cheers for Lincoln!"*] Now, my friends, there appears to be a difference of opinion between you and me, and I really feel called upon to decide the question myself.

Save Ship and Cargo; if not Both, the Cargo.

REPLY TO THE MAYOR OF NEW YORK CITY.
FEBRUARY 20, 1861.

Mr. Mayor: It is with feelings of deep gratitude that I make my acknowledgments for the

reception that has been given me in the great commercial city of New York. I cannot but remember that it is done by the people who do not, by a large majority, agree with me in political sentiment. It is the more grateful to me because in this I see that for the great principles of our government the people are pretty nearly or quite unanimous. In regard to the difficulties that confront us at this time, and of which you have seen fit to speak so becomingly and so justly, I can only say I agree with the sentiments expressed. In my devotion to the Union I hope I am behind no man in the nation. As to my wisdom in conducting affairs so as to tend to the preservation of the Union, I fear too great confidence may have been placed in me. I am sure I bring a heart devoted to the work. There is nothing that could ever bring me to consent—willingly to consent—to the destruction of this Union (in which not only the great city of New York, but the whole country, has acquired its greatness), unless it would be that thing for which the Union itself was made. I understand that the ship is made for the carrying and preservation of the cargo; and so long as the ship is safe with the cargo, it shall not be abandoned. This Union shall never be abandoned, unless the possibility of its existence shall cease to exist without the necessity of throwing passengers and cargo overboard. So long, then, as it is possible that the prosperity and liberties of this people can be preserved within this Union, it shall be my purpose at all times to preserve it. And now, Mr. Mayor, renewing my thanks for this cordial reception, allow me to come to a close.

The Liberty Inherited from the Fathers.

ADDRESS TO THE SENATE OF NEW JERSEY, AT TRENTON. FEBRUARY 21, 1861.

Mr. President and Gentlemen of the Senate of the State of New Jersey: I am very grateful to you for the honorable reception of which I have been the object. I cannot but remember the place that New Jersey holds in our early history. In the Revolutionary struggle few of the States among the Old Thirteen had more of the battlefields of the country within their limits than New Jersey. May I be pardoned if, upon this occasion, I mention that away back in my childhood, the earliest days of my being able to read, I got hold of a small book, such a one as few of the younger members have ever seen—Weems' "Life of Washington." I remember all the accounts there given of the battle-fields and struggles for the liberties of the country, and none fix themselves upon my imagination so deeply as the struggle here at Trenton, N. J. The crossing of the river, the contest with the Hessians, the great hardships endured at that time, all fixed themselves on my memory more than any single Revolutionary event; and you all know, for you all have been boys, how these early impressions last longer than any others. I recollect thinking then, boy even though I was, that there must have been something more than common that these men struggled for. I am exceedingly anxious that that thing—that something even more than national independence; that something that held out a great promise to all the people of the world to all time to come—I am

exceedingly anxious that this Union, the Constitution, and the liberties of the people shall be perpetuated in accordance with the original idea for which that struggle was made, and I shall be most happy indeed if I shall be a humble instrument in the hands of the Almighty, and of this, his almost chosen people, for perpetuating the object of that great struggle. You give me this reception, as I understand, without distinction of party. I learn that this body is composed of a majority of gentlemen who, in the exercise of their best judgment in the choice of a chief magistrate, did not think I was the man. I understand, nevertheless, that they come forward here to greet me as the constitutionally elected President of the United States—as citizens of the United States to meet the man who, for the time being, is the representative of the majesty of the nation—united by the single purpose to perpetuate the Constitution, the Union, and the liberties of the people. As such, I accept this reception more gratefully than I could do did I believe it were tendered to me as an individual.

Putting the Foot Down Firmly.

ADDRESS TO THE ASSEMBLY OF NEW JERSEY, AT TRENTON. FEBRUARY 21, 1861.

Mr. Speaker and Gentlemen: I have just enjoyed the honor of a reception by the other branch of this legislature, and I return to you and them my thanks for the reception which the people of New Jersey have given through their chosen representatives to me as the representa-

tive, for the time being, of the majesty of the people of the United States. I appropriate to myself very little of the demonstrations of respect with which I have been greeted. I think little should be given to any man, but that it should be a manifestation of adherence to the Union and the Constitution. I understand myself to be received here by the representatives of the people of New Jersey, a majority of whom differ in opinion from those with whom I have acted. This manifestation is therefore to be regarded by me as expressing their devotion to the Union, the Constitution, and the liberties of the people.

You, Mr. Speaker, have well said that this is a time when the bravest and wisest look with doubt and awe upon the aspect presented by our national affairs. Under these circumstances you will readily see why I should not speak in detail of the course I shall deem it best to pursue. It is proper that I should avail myself of all the information and all the time at my command, in order that when the time arrives in which I must speak officially, I shall be able to take the ground which I deem best and safest, and from which I may have no occasion to swerve. I shall endeavor to take the ground I deem most just to the North, the East, the West, the South, and the whole country. I take it, I hope, in good temper, certainly with no malice toward any section. I shall do all that may be in my power to promote a peaceful settlement of all our difficulties. The man does not live who is more devoted to peace than I am, none who would do more to preserve it, but it may be necessary to put the foot down firmly. [*Here the audience broke out in cheers*

so loud and long that for some moments it was impossible to hear Mr. Lincoln's voice.] And if I do my duty and do right, you will sustain me, will you not? [*Loud cheers, and cries of "Yes, yes; we will."*] Received as I am by the members of a legislature the majority of whom do not agree with me in political sentiments, I trust that I may have their assistance in piloting the ship of state through this voyage, surrounded by perils as it is; for if it should suffer wreck now, there will be no pilot ever needed for another voyage.

Gentlemen, I have already spoken longer than I intended, and must beg leave to stop here.

The Teachings of Independence Hall.

REPLY TO THE MAYOR OF PHILADELPHIA, PA. FEBRUARY 21, 1861.

Mr. Mayor and Fellow-citizens of Philadelphia: I appear before you to make no lengthy speech, but to thank you for this reception. The reception you have given me to-night is not to me, the man, the individual, but to the man who temporarily represents, or should represent, the majesty of the nation. It is true, as your worthy mayor has said, that there is great anxiety amongst the citizens of the United States at this time. I deem it a happy circumstance that this dissatisfied portion of our fellow-citizens does not point us to anything in which they are being injured or about to be injured; for which reason I have felt all the while justified in concluding that the crisis, the panic, the anxiety of the country at this time, is artificial. If there be those who differ with me upon this subject, they have

not pointed out the substantial difficulty that exists. I do not mean to say that an artificial panic may not do considerable harm; that it has done such I do not deny. The hope that has been expressed by your mayor, that I may be able to restore peace, harmony, and prosperity to the country, is most worthy of him; and most happy, indeed, will I be if I shall be able to verify and fulfil that hope. I promise you that I bring to the work a sincere heart. Whether I will bring a head equal to that heart will be for future times to determine. It were useless for me to speak of details of plans now; I shall speak officially next Monday week, if ever. If I should not speak then, it were useless for me to do so now. If I do speak then, it is useless for me to do so now. When I do speak, I shall take such ground as I deem best calculated to restore peace, harmony, and prosperity to the country, and tend to the perpetuity of the nation and the liberty of these States and these people. Your worthy mayor has expressed the wish, in which I join with him, that it were convenient for me to remain in your city long enough to consult your merchants and manufacturers; or, as it were, to listen to those breathings rising within the consecrated walls wherein the Constitution of the United States, and, I will add, the Declaration of Independence, were originally framed and adopted. I assure you and your mayor that I had hoped on this occasion, and upon all occasions during my life, that I shall do nothing inconsistent with the teachings of these holy and most sacred walls. I have never asked anything that does not breathe from those walls. All my political warfare has been in favor of the teachings that come forth

from these sacred walls. May my right hand forget its cunning and my tongue cleave to the roof of my mouth if ever I prove false to those teachings. Fellow-citizens, I have addressed you longer than I expected to do, and now allow me to bid you good-night.

The Declaration of Independence: Not for One Age and Country Only, but for All Time and the Whole World.

ADDRESS IN INDEPENDENCE HALL, PHILADELPHIA. FEBRUARY 22, 1861.

Mr. Cuyler: I am filled with deep emotion at finding myself standing in this place, where were collected together the wisdom, the patriotism, the devotion to principle, from which sprang the institutions under which we live. You have kindly suggested to me that in my hands is the task of restoring peace to our distracted country. I can say in return, sir, that all the political sentiments I entertain have been drawn, so far as I have been able to draw them, from the sentiments which originated in and were given to the world from this hall. I have never had a feeling politically, that did not spring from the sentiments embodied in the Declaration of Independence. I have often pondered over the dangers which were incurred by the men who assembled here and framed and adopted that Declaration. I have pondered over the toils that were endured by the officers and soldiers of the army who achieved that independence. I have often inquired of myself what great principle or idea it was that kept this Confederacy so long

together. It was not the mere matter of separation of the colonies from the motherland, but that sentiment in the Declaration of Independence which gave liberty not alone to the people of this country, but hope to all the world, for all future time. It was that which gave promise that in due time the weights would be lifted from the shoulders of all men, and that all should have an equal chance. This is the sentiment embodied in the Declaration of Independence. Now, my friends, can this country be saved on that basis? If it can, I will consider myself one of the happiest men in the world if I can help to save it. If it cannot be saved upon that principle, it will be truly awful. But if this country cannot be saved without giving up that principle, I was about to say I would rather be assassinated on this spot than surrender it. Now, in my view of the present aspect of affairs, there is no need of bloodshed and war. There is no necessity for it. I am not in favor of such a course; and I may say in advance that there will be no bloodshed unless it is forced upon the government. The government will not use force, unless force is used against it.

My friends, this is wholly an unprepared speech. I did not expect to be called on to say a word when I came here. I supposed I was merely to do something toward raising a flag. I may, therefore, have said something indiscreet. [*Cries of "No, no."*] But I have said nothing but what I am willing to live by, and, if it be the pleasure of Almighty God, to die by.

New Stars for the Flag.

ADDRESS ON RAISING A FLAG OVER INDEPENDENCE HALL, PHILADELPHIA. FEBRUARY 22, 1861.

Fellow-citizens: I am invited and called before you to participate in raising above Independence Hall the flag of our country, with an additional star upon it.* I propose now, in advance of performing this very pleasant and complimentary duty, to say a few words. I propose to say that when the flag was originally raised here, it had but thirteen stars. I wish to call your attention to the fact that, under the blessing of God, each additional star added to that flag has given additional prosperity and happiness to this country, until it has advanced to its present condition; and its welfare in the future, as well as in the past, is in your hands. Cultivating the spirit that animated our fathers, who gave renown and celebrity to this hall, cherishing that fraternal feeling which has so long characterized us as a nation, excluding passion, ill temper, and precipitate action on all occasions, I think we may promise ourselves that not only the new star placed upon that flag shall be permitted to remain there to our permanent prosperity for years to come, but additional ones shall from time to time be placed there until we shall number, as it was anticipated by the great historian, five hundred millions of happy and prosperous people.

With these few remarks I proceed to the very agreeable duty assigned to me.

* Kansas, admitted into the Union, January 29, 1861.

A Friend of Peace.

Reply to Governor Curtin of Pennsylvania, at Harrisburg. February 22, 1861.

Governor Curtin and Citizens of the State of Pennsylvania: Perhaps the best thing that I could do would be simply to indorse the patriotic and eloquent speech which your governor has just made in your hearing. I am quite sure that I am unable to address to you anything so appropriate as that which he has uttered.

Reference has been made by him to the distraction of the public mind at this time and to the great task that is before me in entering upon the administration of the General Government. With all the eloquence and ability that your governor brings to this theme, I am quite sure he does not—in his situation he cannot—appreciate as I do the weight of that great responsibility. I feel that, under God, in the strength of the arms and wisdom of the heads of these masses, after all, must be my support. As I have often had occasion to say, I repeat to you—I am quite sure I do not deceive myself when I tell you I bring to the work an honest heart; I dare not tell you that I bring a head sufficient for it. If my own strength should fail, I shall at least fall back upon these masses, who, I think, under any circumstances will not fail.

Allusion has been made to the peaceful principles upon which this great commonwealth was originally settled. Allow me to add my meed of praise to those peaceful principles. I hope no one of the Friends who originally settled here, or who lived here since that time, or who lives here now, has been or is a more devoted lover of

peace, harmony, and concord than my humble self.

While I have been proud to see to-day the finest military array, I think, that I have ever seen, allow me to say, in regard to those men, that they give hope of what may be done when war is inevitable. But, at the same time, allow me to express the hope that in the shedding of blood their services may never be needed, especially in the shedding of fraternal blood. It shall be my endeavor to preserve the peace of this country so far as it can possibly be done consistently with the maintenance of the institutions of the country. With my consent, or without my great displeasure, this country shall never witness the shedding of one drop of blood in fraternal strife.

And now, my fellow-citizens, as I have made many speeches, will you allow me to bid you forewell?

In the Hands of the People.

ADDRESS TO THE LEGISLATURE OF PENNSYLVANIA, AT HARRISBURG. FEBRUARY 22, 1861.

Mr. Speaker of the Senate, and also Mr. Speaker of the House of Representatives, and Gentlemen of the General Assembly of the State of Pennsylvania: I appear before you only for a very few brief remarks in response to what has been said to me. I thank you most sincerely for this reception, and the generous words in which support has been promised me upon this occasion. I thank your great commonwealth for

the overwhelming support it recently gave, not me personally, but the cause which I think a just one, in the late election.

Allusion has been made to the fact—the interesting fact perhaps we should say—that I for the first time appear at the capital of the great commonwealth of Pennsylvania upon the birthday of the Father of his Country. In connection with that beloved anniversary connected with the history of this country, I have already gone through one exceedingly interesting scene this morning in the ceremonies at Philadelphia. Under the kind conduct of gentlemen there, I was for the first time allowed the privilege of standing in old Independence Hall to have a few words addressed to me there, and opening up to me an opportunity of manifesting my deep regret that I had not more time to express something of my own feelings excited by the occasion, that had been really the feelings of my whole life.

Besides this, our friends there had provided a magnificent flag of the country. They had arranged it so that I was given the honor of raising it to the head of its staff, and when it went up I was pleased that it went to its place by the strength of my own feeble arm. When, according to the arrangement, the cord was pulled, and it floated gloriously to the wind, without an accident, in the bright, glowing sunshine of the morning, I could not help hoping that there was in the entire success of that beautiful ceremony at least something of an omen of what is to come. Nor could I help feeling then, as I have often felt, that in the whole of that proceeding I was a very humble instrument. I had not provided

the flag; I had not made the arrangements for elevating it to its place; I had applied but a very small portion of even my feeble strength in raising it. In the whole transaction I was in the hands of the people who had arranged it, and if I can have the same generous coöperation of the people of this nation, I think the flag of our country may yet be kept flaunting gloriously.

I recur for a moment but to repeat some words uttered at the hotel in regard to what has been said about the military support which the General Government may expect from the commonwealth of Pennsylvania in a proper emergency. To guard against any possible mistake do I recur to this. It is not with any pleasure that I contemplate the possibility that a necessity may arise in this country for the use of the military arm. While I am exceedingly gratified to see the manifestation upon your streets of your military force here, and exceedingly gratified at your promise to use that force upon a proper emergency—while I make these acknowledgments I desire to repeat, in order to preclude any possible misconstruction, that I do most sincerely hope that we shall have no use for them; that it will never become their duty to shed blood, and most especially never to shed fraternal blood. I promise that so far as I may have wisdom to direct, if so painful a result shall in any wise be brought about, it shall be through no fault of mine.

Allusion has recently been made by one of your honored speakers to some remarks recently made by myself at Pittsburg in regard to what is supposed to be the especial interest of this great commonwealth of Pennsylvania. I now wish only to say in regard to that matter, that the few

remarks which I uttered on that occasion were rather carefully worded. I took pains that they should be so. I have seen no occasion since to add to them or subtract from them. I leave them precisely as they stand, adding only now that I am pleased to have an expression from you, gentlemen of Pennsylvania, signifying that they are satisfactory to you.

And now, gentlemen of the General Assembly of the Commonwealth of Pennsylvania, allow me again to return to you my most sincere thanks.

Enmity between North and South Due to a Misunderstanding.

REPLY TO THE MAYOR OF WASHINGTON, D. C. FEBRUARY 27, 1861.

Mr. Mayor: I thank you, and through you the municipal authorities of this city who accompany you, for this welcome. And as it is the first time in my life, since the present phase of politics has presented itself in this country, that I have said anything publicly within a region of country where the institution of slavery exists, I will take this occasion to say that I think very much of the ill feeling that has existed and still exists between the people in the section from which I came and the people here, is dependent upon a misunderstanding of one another. I therefore avail myself of this opportunity to assure you, Mr. Mayor, and all the gentlemen present, that I have not now, and never have had, any other than as kindly feelings toward you as to the people of my own section. I have not now, and never have had, any disposition to treat you

in any respect otherwise than as my own neighbors. I have not now any purpose to withhold from you any of the benefits of the Constitution, under any circumstances, that I would not feel myself constrained to withhold from my own neighbors; and I hope, in a word, that when we shall become better acquainted—and I say it with great confidence—we shall like each other better. I thank you for the kindness of this reception.

President of the Whole Country.

REPLY TO A SERENADE AT WASHINGTON, D. C. FEBRUARY 28, 1861.

My Friends: I suppose that I may take this as a compliment paid to me, and as such please accept my thanks for it. I have reached this city of Washington under circumstances considerably differing from those under which any other man has ever reached it. I am here for the purpose of taking an official position amongst the people, almost all of whom were politically opposed to me, and are yet opposed to me, as I suppose.

I propose no lengthy address to you. I only propose to say, as I did on yesterday, when your worthy mayor and board of aldermen called upon me, that I thought much of the ill feeling that has existed between you and the people of your surroundings and that people from among whom I came, has depended, and now depends, upon a misunderstanding.

I hope that, if things shall go along as prosperously as I believe we all desire they may, I may have it in my power to remove something of this

misunderstanding: that I may be enabled to convince you, and the people of your section of the country, that we regard you as in all things our equals, and in all things entitled to the same respect and the same treatment that we claim for ourselves; that we are in no wise disposed, if it were in our power, to oppress you, to deprive you of any of your rights under the Constitution of the United States, or even narrowly to split hairs with you in regard to these rights, but are determined to give you, as far as lies in our hands, all your rights under the Constitution—not grudgingly, but fully and fairly. I hope that, by thus dealing with you, we will become better acquainted, and be better friends.

And now, my friends, with these few remarks, and again returning my thanks for this compliment, and expressing my desire to hear a little more of your good music, I bid you good-night.

Presidential Addresses

March 4, 1861, to April 11, 1865

PRESIDENTIAL ADDRESSES

First Inaugural Address.*

DELIVERED AT WASHINGTON, D. C. MARCH 4, 1861.

Fellow-citizens of the United States: In compliance with a custom as old as the government itself, I appear before you to address you briefly, and to take in your presence the oath prescribed by the Constitution of the United States to be taken by the President "before he enters on the execution of his office."

* Lincoln wrote and privately printed a tentative draft of the message while at Springfield, Ill. On his way to Washington he gave a copy to his friend O. H. Browning, at Indianapolis, who suggested that the statement therein that Lincoln would "reclaim" the Federal property in the hand of the secessionists should be omitted, as subject to construction as a threat, and as such unnecessarily aggravating to the South. This suggestion the President adopted. On arriving at Washington, Mr. Lincoln gave a copy of the draft to Mr. Seward, his appointee as Secretary of State. Mr. Seward suggested two important changes, one that was virtually Mr. Browning's emendation, and the other, the omission of a statement that the President would follow the principles of the Republican platform. Referring to the latter, he reminded Lincoln that Jefferson, at a similar crisis when the opposing party sought to dismember the Government, "sank the partisan in the patriot in his inaugural address, and propitiated his adversaries by declaring: 'We are all Federalists, all Republicans.'" Most of Seward's other suggestions related to improvements in rhetoric. His "general remarks" were as follows:

"The argument is strong and conclusive, and ought not to be in any way abridged or modified.

"But something besides or in addition to argument is

I do not consider it necessary at present for me to discuss those matters of administration about which there is no special anxiety or excitement.

Apprehension seems to exist among the people of the Southern States that by the accession of a Republican administration their property and their peace and personal security are to be endangered. There has never been any reasonable cause for such apprehension. Indeed, the most ample evidence to the contrary has all the while existed and been open to their inspection. It is found in nearly all the published speeches of him who now addresses you. I do but quote from one of those speeches when I declare that "I have no purpose, directly or indirectly, to inter-

needful to meet and remove prejudice and passion in the South, and despondency in the East.

"Some words of affection—some of calm and cheerful confidence."

Mr. Seward submitted two paragraphs of his own, as suggestions for closing the speech in a conciliatory and cheerful manner. The second was in that poetic vein which occasionally cropped out in Seward's speeches and writings, and over which Lincoln on better acquaintance was wont good-naturedly to rally him. Seward wrote:

"I close. We are not, we must not be, aliens or enemies, but fellow-countrymen and brethren. Although passion has strained our bonds of affection too hardly, they must not, I am sure they will not, be broken. The mystic chords which, proceeding from so many battlefields and so many patriot graves, pass through all the hearts and all hearths in this broad continent of ours, will yet again harmonize in their ancient music when breathed upon by the guardian angel of the nation."

Lincoln took this paragraph, and by deft touches which reveal a literary taste beyond that of any statesman of his time, transformed it into his peroration. More than anything else in the address, it was the tender spirit and chaste beauty of these closing words that convinced the people that Lincoln measured up to the high mental stature demanded of one who was to be their leader during the most critical period of the life of the nation.

fere with the institution of slavery in the States where it exists. I believe I have no lawful right to do so, and I have no inclination to do so." Those who nominated and elected me did so with full knowledge that I had made this and many similar declarations, and had never recanted them. And, more than this, they placed in the platform for my acceptance, and as a law to themselves and to me, the clear and emphatic resolution which I now read:

Resolved, That the maintenance inviolate of the rights of the States, and especially the right of each State to order and control its own domestic institutions according to its own judgment exclusively, is essential to that balance of power on which the perfection and endurance of our political fabric depend, and we denounce the lawless invasion by armed force of the soil of any State or Territory, no matter under what pretext, as among the gravest of crimes.

I now reiterate these sentiments; and, in doing so, I only press upon the public attention the most conclusive evidence of which the case is susceptible, that the property, peace, and security of no section are to be in any wise endangered by the now incoming administration. I add, too, that all the protection which, consistently with the Constitution and the laws, can be given, will be cheerfully given to all the States when lawfully demanded, for whatever cause—as cheerfully to one section as to another.

There is much controversy about the delivering up of fugitives from service or labor. The clause I now read is as plainly written in the Constitution as any other of its provisions:

No person held to service or labor in one State, under the laws thereof, escaping into another, shall in con-

sequence of any law or regulation therein be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due.

It is scarcely questioned that this provision was intended by those who made it for the reclaiming of what we call fugitive slaves; and the intention of the lawgiver is the law. All members of Congress swear their support to the whole Constitution—to this provision as much as to any other. To the proposition, then, that slaves whose cases come within the terms of this clause "shall be delivered up," their oaths are unanimous. Now, if they would make the effort in good temper, could they not with nearly equal unanimity frame and pass a law by means of which to keep good that unanimous oath?

There is some difference of opinion whether this clause should be enforced by national or by State authority; but surely that difference is not a very material one. If the slave is to be surrendered, it can be of but little consequence to him or to others by which authority it is done. And should anyone in any case be content that his oath shall go unkept on a merely unsubstantial controversy as to how it shall be kept?

Again, in any law upon this subject, ought not all the safeguards of liberty known in civilized and humane jurisprudence to be introduced, so that a free man be not, in any case, surrendered as a slave? And might it not be well at the same time to provide by law for the enforcement of that clause in the Constitution which guarantees that "the citizen of each State shall be entitled to all privileges and immunities of citizens in the several States."

I take the official oath to-day with no mental reservations, and with no purpose to construe the Constitution or laws by any hypercritical rules. And while I do not choose now to specify particular acts of Congress as proper to be enforced, I do suggest that it will be much safer for all, both in official and private stations, to conform to and abide by all those acts which stand unrepealed, than to violate any of them, trusting to find impunity in having them held to be unconstitutional.

It is seventy-two years since the first inauguration of a President under our National Constitution. During that period fifteen different and greatly distinguished citizens have, in succession, administered the executive branch of the government. They have conducted it through many perils, and generally with great success. Yet, with all this scope of precedent, I now enter upon the same task for the brief constitutional term of four years under great and peculiar difficulty. A disruption of the Federal Union, heretofore only menaced, is now formidably attempted.

I hold that, in contemplation of universal law and of the Constitution, the Union of these States is perpetual. Perpetuity is implied, if not expressed, in the fundamental law of all national governments. It is safe to assert that no government proper ever had a provision in its organic law for its own termination. Continue to execute all the express provisions of our National Constitution, and the Union will endure forever —it being impossible to destroy it except by some action not provided for in the instrument itself.

Again, if the United States be not a government proper, but an association of States in the

nature of contract merely, can it, as a contract, be peaceably unmade by less than all the parties who made it? One party to a contract may violate it—break it, so to speak; but does it not require all to lawfully rescind it?

Descending from these general principles, we find the proposition that, in legal contemplation the Union is perpetual confirmed by the history of the Union itself. The Union is much older than the Constitution. It was formed, in fact, by the Articles of Association in 1774. It was matured and continued by the Declaration of Independence in 1776. It was further matured, and the faith of all the then thirteen States expressly plighted and engaged that it should be perpetual, by the Articles of Confederation in 1778. And, finally, in 1787 one of the declared objects for ordaining and establishing the Constitution was "to form a more perfect Union."

But if the destruction of the Union by one or by a part only of the States be lawfully possible, the Union is less perfect than before the Constitution, having lost the vital element of perpetuity.

It follows from these views that no State upon its own mere motion can lawfully get out of the Union; that resolves and ordinances to that effect are legally void; and that acts of violence, within any State or States, against the authority of the United States, are insurrectionary or revolutionary, according to circumstances.

I therefore consider that, in view of the Constitution and the laws, the Union is unbroken; and to the extent of my ability I shall take care, as the Constitution itself expressly enjoins upon me, that the laws of the Union be faithfully executed in all the States. Doing this I deem to be

only a simple duty on my part; and I shall perform it so far as practicable, unless my rightful masters, the American people, shall withhold the requisite means, or in some authoritative manner direct the contrary. I trust this will not be regarded as a menace, but only as the declared purpose of the Union that it will constitutionally defend and maintain itself.

In doing this there needs to be no bloodshed or violence; and there shall be none, unless it be forced upon the national authority. The power confided to me will be used to hold, occupy, and possess the property and places belonging to the government, and to collect the duties and imposts; but beyond what may be necessary for these objects, there will be no invasion, no using of force against or among the people anywhere. Where hostility to the United States, in any interior locality, shall be so great and universal as to prevent competent resident citizens from holding the Federal offices, there will be no attempt to force obnoxious strangers among the people for that object. While the strict legal right may exist in the government to enforce the exercise of these offices, the attempt to do so would be so irritating, and so nearly impracticable withal, that I deem it better to forego for the time the uses of such offices.

The mails, unless repelled, will continue to be furnished in all parts of the Union. So far as possible, the people everywhere shall have that sense of perfect security which is most favorable to calm thought and reflection. The course here indicated will be followed unless current events and experience shall show a modification or change to be proper, and in every case and exi-

gency my best discretion will be exercised according to circumstances actually existing, and with a view and a hope of a peaceful solution of the national troubles and the restoration of fraternal sympathies and affections.

That there are persons in one section or another who seek to destroy the Union at all events, and are glad of any pretext to do it, I will neither affirm nor deny; but if there be such, I need address no word to them. To those, however, who really love the Union may I not speak?

Before entering upon so grave a matter as the destruction of our national fabric, with all its benefits, its memories, and its hopes, would it not be wise to ascertain precisely why we do it? Will you hazard so desperate a step while there is any possibility that any portion of the ills you fly from have no real existence? Will you, while the certain ills you fly to are greater than all the real ones you fly from—will you risk the commission of so fearful a mistake?

All profess to be content in the Union if all constitutional rights can be maintained. Is it true, then, that any right, plainly written in the Constitution, has been denied? I think not. Happily the human mind is so constituted that no party can reach to the audacity of doing this. Think, if you can, of a single instance in which a plainly written provision of the Constitution has ever been denied. If by the mere force of numbers a majority should deprive a minority of any clearly written constitutional right, it might, in a moral point of view, justify revolution—certainly would if such a right were a vital one. But such is not our case. All the vital rights of minorities and of individuals are so plainly as-

sured to them by affirmations and negations, guarantees and prohibitions, in the Constitution, that controversies never arise concerning them. But no organic law can ever be framed with a provision specifically applicable to every question which may occur in practical administration. No foresight can anticipate, nor any document of reasonable length contain, express provisions for all possible questions. Shall fugitives from labor be surrendered by national or by State authority? The Constitution does not expressly say. *May* Congress prohibit slavery in the Territories? The Constitution does not expressly say. *Must* Congress protect slavery in the Territories? The Constitution does not expressly say.

From questions of this class spring all our constitutional controversies, and we divide upon them into majorities and minorities. If the minority will not acquiesce, the majority must, or the government must cease. There is no other alternative; for continuing the government is acquiescence on one side or the other.

If a minority in such case will secede rather than acquiesce, they make a precedent which in turn will divide and ruin them; for a minority of their own will secede from them whenever a majority refuses to be controlled by such minority. For instance, why may not any portion of a new confederacy a year or two hence arbitrarily secede again, precisely as portions of the present Union now claim to secede from it? All who cherish disunion sentiments are now being educated to the exact temper of doing this.

Is there such perfect identity of interests among the States to compose a new Union, as to

produce harmony only, and prevent renewed secession?

Plainly, the central idea of secession is the essence of anarchy. A majority held in restraint by constitutional checks and limitations, and always changing easily with deliberate changes of popular opinions and sentiments, is the only true sovereign of a free people. Whoever rejects it does, of necessity, fly to anarchy or to despotism. Unanimity is impossible; the rule of a minority, as a permanent arrangement, is wholly inadmissible; so that, rejecting the majority principle, anarchy or despotism in some form is all that is left.

I do not forget the position, assumed by some, that constitutional questions are to be decided by the Supreme Court; nor do I deny that such decisions must be binding, in any case, upon the parties to a suit, as to the object of that suit, while they are also entitled to very high respect and consideration in all parallel cases by all other departments of the government. And while it is obviously possible that such decision may be erroneous in any given case, still the evil effect following it, being limited to that particular case, with the chance that it may be overruled and never become a precedent for other cases, can better be borne than could the evils of a different practice. At the same time, the candid citizen must confess that if the policy of the government, upon vital questions affecting the whole people, is to be irrevocably fixed by decisions of the Supreme Court, the instant they are made, in ordinary litigation between parties in personal actions, the people will have ceased to be their own rulers, having to that extent practically

resigned their government into the hands of that eminent tribunal. Nor is there in this view any assault upon the court or the judges. It is a duty from which they may not shrink to decide cases properly brought before them, and it is no fault of theirs if others seek to turn their decisions to political purposes.

One section of our country believes slavery is right, and ought to be extended, while the other believes it is wrong, and ought not to be extended. This is the only substantial dispute. The fugitive-slave clause of the Constitution, and the law for the suppression of the foreign slave-trade, are each as well enforced, perhaps, as any law can ever be in a community where the moral sense of the people imperfectly supports the law itself. The great body of the people abide by the dry legal obligation in both cases, and a few break over in each. This, I think, cannot be perfectly cured; and it would be worse in both cases after the separation of the sections than before. The foreign slave-trade, now imperfectly suppressed, would be ultimately revived, without restriction, in one section, while fugitive slaves, now only partially surrendered, would not be surrendered at all by the other.

Physically speaking, we cannot separate. We cannot remove our respective sections from each other, nor build an impassable wall between them. A husband and wife may be divorced, and go out of the presence and beyond the reach of each other; but the different parts of our country cannot do this. They cannot but remain face to face, and intercourse, either amicable or hostile, must continue between them. Is it possible, then, to make that intercourse more advantageous

or more satisfactory after separation than before? Can aliens make treaties easier than friends can make laws? Can treaties be more faithfully enforced between aliens than laws can among friends? Suppose you go to war, you cannot fight always; and when, after much loss on both sides, and no gain on either, you cease fighting, the identical old questions as to terms of intercourse are again upon you.

This country, with its institutions, belongs to the people who inhabit it. Whenever they shall grow weary of the existing government, they can exercise their constitutional right of amending it, or their revolutionary right to dismember or overthrow it. I cannot be ignorant of the fact that many worthy and patriotic citizens are desirous of having the National Constitution amended. While I make no recommendation of amendments, I fully recognize the rightful authority of the people over the whole subject, to be exercised in either of the modes prescribed in the instrument itself; and I should, under existing circumstances, favor rather than oppose a fair opportunity being afforded the people to act upon it. I will venture to add that to me the convention mode seems preferable, in that it allows amendments to originate with the people themselves, instead of only permitting them to take or reject propositions originated by others not especially chosen for the purpose, and which might not be precisely such as they would wish to either accept or refuse. I understand a proposed amendment to the Constitution—which amendment, however, I have not seen—has passed Congress, to the effect that the Federal Government shall never interfere with the do-

mestic institutions of the States, including that of persons held to service. To avoid misconstruction of what I have said, I depart from my purpose not to speak of particular amendments so far as to say that, holding such a provision to now be implied constitutional law, I have no objection to its being made express and irrevocable.

The chief magistrate derives all his authority from the people, and they have conferred none upon him to fix terms for the separation of the States. The people themselves can do this also if they choose; but the executive, as such, has nothing to do with it. His duty is to administer the present government, as it came to his hands, and to transmit it, unimpaired by him, to his successor.

Why should there not be a patient confidence in the ultimate justice of the people? Is there any better or equal hope in the world? In our present differences is either party without faith of being in the right? If the Almighty Ruler of Nations, with his eternal truth and justice, be on your side of the North, or on yours of the South, that truth and that justice will surely prevail by the judgment of this great tribunal of the American people.

By the frame of the government under which we live, this same people have wisely given their public servants but little power for mischief; and have, with equal wisdom, provided for the return of that little to their own hands at very short intervals. While the people retain their virtue and vigilance, no administration, by any extreme of wickedness or folly, can very seriously injure the government in the short space of four years.

My countrymen, one and all, think calmly and well upon this whole subject. Nothing valuable can be lost by taking time. If there be an object to hurry any of you in hot haste to a step which you would never take deliberately, that object will be frustrated by taking time; but no good object can be frustrated by it. Such of you as are now dissatisfied, still have the old Constitution unimpaired, and, on the sensitive point, the laws of your own framing under it; while the new administration will have no immediate power, if it would, to change either. If it were admitted that you who are dissatisfied hold the right side in the dispute, there still is no single good reason for precipitate action. Intelligence, patriotism, Christianity, and a firm reliance on Him who has never yet forsaken this favored land, are still competent to adjust in the best way all our present difficulty.

In your hands, my dissatisfied fellow-countrymen, and not in mine, is the momentous issue of civil war. The government will not assail you. You can have no conflict without being yourselves the aggressors. You have no oath registered in heaven to destroy the government, while I shall have the most solemn one to "preserve, protect, and defend it."

I am loath to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory, stretching from every battle-field and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union when again touched, as surely they will be, by the better angels of our nature.

Remarks upon Sectionalism to Pennsylvania and Massachusetts Delegations.

On March 5, 1861, two delegations, one of citizens of Pennsylvania, and one of citizens of Massachusetts, called upon President Lincoln with assurances of popular support. His responses were as follows:

To the Pennsylvania Delegation.

Allusion has been made to the hope that you entertain that you have a President and a government. In respect to that I wish to say to you that in the position I have assumed I wish to do more than I have ever given reason to believe I would do. I do not wish you to believe that I assume to be any better than others who have gone before me. I prefer rather to have it understood that, if we ever have a government on the principles we profess, we should remember, while we exercise our opinion, that others have also rights to the exercise of their opinions, and that we should endeavor to allow these rights, and act in such a manner as to create no bad feeling. I hope we have a government and a President. I hope, and wish it to be understood, that there may be no allusion to unpleasant differences.

We must remember that the people of all the States are entitled to all the privileges and immunities of the citizens of the several States. We should bear this in mind, and act in such a way as to say nothing insulting and irritating. I would inculcate this idea, so that we may not, like Pharisees, set ourselves up to be better than other people.

To the Massachusetts Delegation.

I am thankful for this renewed assurance of kind feeling and confidence, and the support of the old Bay State, in so far as you, Mr. Chairman, have expressed, in behalf of those whom you represent, your sanction of what I have enunciated in my inaugural address. This is very grateful to my feelings. The object was one of great delicacy, in presenting views at the opening of an administration under the peculiar circumstances attending my entrance upon the official duties connected with the government. I studied all the points with great anxiety, and presented them with whatever of ability and sense of justice I could bring to bear. That it met the approbation of our good friends in Massachusetts, I am exceedingly gratified, and I hope it will meet the approbation of friends everywhere. I am thankful for the expressions of those who have voted with us; and, like every man of you, I like them as certainly as I do others. As the President in the administration of the government, I hope to be man enough not to know one citizen of the United States from another, or one section from another. I shall be gratified to have good friends of Massachusetts and others who have thus far supported me in these national views still to support me in carrying them out.

Remarks on Executive Policy to a Committee from the Virginia Convention.

On April 13, 1861, William Ballard Preston, Alexander H. H. Stuart, and George W. Randolph waited on President Lincoln as a committee from the Vir-

ginia Convention, and presented the request of the Convention (authorized April 8, 1861) that he communicate to it "the policy which the Federal Executive intends to pursue in regard to the Confederate States." The President replied:

In answer I have to say that, having at the beginning of my official term expressed my intended policy as plainly as I was able, it is with deep regret and some mortification I now learn that there is great and injurious uncertainty in the public mind as to what that policy is, and what course I intend to pursue. Not having as yet seen occasion to change, it is now my purpose to pursue the course marked out in the inaugural address. I commend a careful consideration of the whole document as the best expression I can give of my purposes.

As I then and therein said, I now repeat: "The power confided to me will be used to hold, occupy, and possess the property and places belonging to the government, and to collect the duties and imposts; but beyond what is necessary for these objects, there will be no invasion, no using of force against or among the people anywhere." By the words "property and places belonging to the government," I chiefly allude to the military posts and property which were in the possession of the government when it came to my hands.

But if, as now appears to be true, in pursuit of a purpose to drive the United States authority from these places, an unprovoked assault has been made upon Fort Sumter, I shall hold myself at liberty to repossess, if I can, like places which had been seized before the government was devolved upon me. And in every event I shall, to

the extent of my ability, repel force by force. In case it proves true that Fort Sumter has been assaulted, as is reported, I shall perhaps cause the United States mails to be withdrawn from all the States which claim to have seceded, believing that the commencement of actual war against the government justifies and possibly demands this.

I scarcely need to say that I consider the military posts and property situated within the States which claim to have seceded as yet belonging to the government of the United States as much as they did before the supposed secession.

Whatever else I may do for the purpose, I shall not attempt to collect the duties and imposts by any armed invasion of any part of the country; not meaning by this, however, that I may not land a force deemed necessary to relieve a fort upon a border of the country.

From the fact that I have quoted a part of the inaugural address, it must not be inferred that I repudiate any other part, the whole of which I reaffirm, except so far as what I now say of the mails may be regarded as a modification.

Conference on Compensated Emancipation with Border State Delegations.

On March 10, 1862, delegations from the border slave States of Delaware, Maryland, Virginia, Kentucky, and Missouri waited on President Lincoln in response to his request for a conference upon compensated emancipation, the subject of his recent message to Congress (see Message to Congress, March 6, 1862).

At the close of the conference the Hon. J. W. Crisfield, a delegate from Maryland, retired to his room and wrote out his recollections of what had taken place.

The accuracy of his report was attested by three other delegates. With some slight editing of the form, though not the substance of his statements, Mr. Crisfield's account is as follows:

The President said that, since he had sent in his message of the 6th, several of the gentlemen present had visited him, but had avoided any allusion to the message, and he therefore inferred that its import had been misunderstood, and was regarded as inimical to the interests we represented; and therefore he had resolved to talk with us, and disabuse our minds of that erroneous opinion.

He disclaimed any intent to injure the interests or wound the sensibilities of the slave States. On the contrary, he declared that his purpose was to protect the one and respect the other. We were, he said, engaged in a terrible, wasting, and tedious war; immense armies were in the field, and must continue there as long as the war should last; these armies came of necessity, into contact with slaves in the States we represented, and, as they advanced, would be brought into contact with the slaves of other States. Slaves came, and would continue to come to the camps, thus keeping up continual irritation. He was constantly annoyed by conflicting and antagonistic complaints. On the one side a certain class complained if the slave was not protected by the army; persons were frequently found who, participating in these views, acted in a way unfriendly to the slaveholder. On the other hand, slaveholders complained that their rights were interfered with, their slaves were induced to abscond and were protected within the lines. These complaints were numerous, loud, and deep.

They were a serious annoyance to him, and embarrassing to the progress of the war. They kept alive a spirit hostile to the government in the States we represented; they strengthened the hopes of the Confederates that at some day the border States would unite with them, and thus tend to prolong the war; and he was of opinion, if this resolution should be adopted by Congress and accepted by our States, that these causes of irritation and these hopes would be removed, and more would be accomplished toward shortening the war than could be hoped from the greatest victory achieved by Union armies. He made this proposition in good faith, and desired it to be accepted, if at all, voluntarily, and in the same patriotic spirit in which it was made. Emancipation was a subject exclusively under the control of the States, and must be adopted or rejected by each for itself; he did not claim nor had this government any right to coerce them for that purpose. He wished it to be clearly understood that such was no part of his purpose in making this proposition. He did not expect us to be prepared then and there to give him an answer, but he hoped we would take the subject into serious consideration, confer with one another, and then take such course as we felt our duty and the interests of our constituents required.

Mr. Noell, of Missouri, said that in his State slavery was not considered a permanent institution; that natural causes were there in operation which would at no distant day extinguish it, and he did not think that this proposition was necessary for that. Besides, he and his friends felt solicitous on account of the different constructions which the resolution and message had received. The New York *Tribune* was for it, and under-

stood it to mean that we must accept gradual emancipation according to the plan suggested, or get something worse.

The President replied that he must not be expected to quarrel with the New York *Tribune* before the right time; he hoped never to have to do it—anyway he would not anticipate events. In respect to emancipation in Missouri, he said that what had been observed by Mr. Noell was probably true, but the operation of these natural causes had not prevented the irritating conduct to which he had referred, nor destroyed the hopes of the Confederates that Missouri would at some time range herself alongside of them, which prevention and destruction, the passage of this resolution by Congress and its acceptance by Missouri would in his judgment accomplish.

Mr. Crisfield, of Maryland, asked what would be the effect of the refusal of the State to accept this proposal, and desired to know if the President looked to any policy beyond the acceptance or rejection of this scheme.

The President replied that he had no designs beyond the action of the States on this particular subject. He should lament their refusal to accept it, but he had no designs beyond their refusal of it.

Mr. Menzies, of Kentucky, inquired if the President thought there was any power except in the States themselves to carry out his scheme of emancipation.

The President replied that he thought there could not be. He then went off into a course of remarks not qualifying the foregoing declaration. These were not recorded since they were immaterial to a just understanding of his meaning.

Mr. Crisfield said he did not think the people of Maryland looked upon slavery as a permanent institution; and he did not know that they would be very reluctant to give it up if provision was made to meet the loss and they could be rid of the race; but they did not like to be coerced into emancipation, either by the direct action of the government or by indirection, as through the emancipation of slaves in the District of Columbia, or the confiscation now threatened of Southern property. He thought before the people of Maryland would consent to consider this proposition they would require to be informed on these points.

The President replied that, unless he was expelled by the act of God or the Confederate armies, he should occupy that house for three years; and as long as he remained there Maryland had nothing to fear either for her institutions or her interests on the points referred to.

Mr. Crisfield immediately added: Mr. President, if what you now say could be heard by the people of Maryland, they would consider your proposition with a much better feeling than I fear they will be inclined to do without such public expression on your part.

The President replied that a publication of what he said would not do; it would force him into a quarrel before the proper time; and, again intimating, as he had before done, that a quarrel with the "Greeley faction" was impending, he said he did not wish to encounter it before the proper time, nor at all if it could be avoided.

Governor Wickliffe, of Kentucky, then asked him respecting the constitutionality of his scheme.

The President replied: As you may suppose, I have considered that; and the proposition now submitted does not encounter any constitutional difficulty. It proposes simply to coöperate with

any State by giving such State pecuniary aid. He added that he thought the resolution, as proposed by him, would be considered rather as the expression of a sentiment than as involving any constitutional question.

Mr. Hall, of Missouri, thought that if this proposition was adopted at all, it should be by the votes of the free States, and should come as a proposition from them to the slave States, affording them an inducement to put aside this subject of discord; that it ought not to be expected that members representing slaveholding constituencies should declare at once, and in advance of any proposition to them, for the emancipation of slavery.

The President said he saw and felt the force of the objection; it was a fearful responsibility, and every gentleman must do as he thought best. He did not know how this scheme was received by the members from the free States; some of them had spoken to him and received it kindly; but for the most part they were as reserved and chary as we had been, and he could not tell how they would vote. And in reply to some expression of Mr. Hall as to his own opinion regarding slavery, he said that he did not pretend to disguise his antislavery feeling; he thought slavery was wrong, and should continue to think so; but that was not the question we had to deal with now. Slavery existed, and that, too, as well by the act of the North as of the South; and in any scheme to get rid of it, the North as well as the South was morally bound to do its full and equal share. He thought that the institution was wrong and that it ought never to have existed; but yet he recognized the rights of property which had grown out of it, and he would respect those rights

as fully as similar rights in any other property; he recognized that property can exist, and does legally exist in slavery. He thought such a law wrong, but the rights of property resulting must be respected; he would get rid of the odious law, not by violating the right, but by encouraging the proposition and offering inducements to give it up.

Here the interview, so far as this subject is concerned, terminated by Mr. Crittenden's assuring the President that, whatever might be our final action, we all thought him solely moved by a high patriotism and sincere devotion to the happiness and glory of his country; and with that conviction we should consider respectfully the important suggestions he had made.

Response to Evangelical Lutherans on Dependence upon Divine Guidance.

Early in May, 1862, probably on the 6th day of the month, the President received a delegation of Evangelican Lutherans, who bore an official message pledging the support of their church. The President said in response:

Gentlemen: I welcome here the representatives of the Evangelical Lutherans of the United States. I accept with gratitude their assurances of the sympathy and support of that enlightened, influential, and loyal class of my fellow-citizens in an important crisis which involves, in my judgment, not only the civil and religious liberties of our own dear land, but in a large degree the civil and religious liberties of mankind in many countries and through many ages. You well know, gentlemen, and the world knows, how reluctantly I accepted this issue of battle forced upon me on my advent to this place by the in-

ternal enemies of our country. You all know, the world knows, the forces and the resources the public agents have brought into employment to sustain a government against which there has been brought not one complaint of real injury committed against society at home or abroad. You all may recollect that in taking up the sword thus forced into our hands, this government appealed to the prayers of the pious and the good, and declared that it placed its whole dependence upon the favor of God. I now humbly and reverently, in your presence, reiterate the acknowledgment of that dependence, not doubting that, if it shall please the Divine Being who determines the destinies of nations, this shall remain a united people, and that they will, humbly seeking the Divine guidance, make their prolonged national existence a source of new benefits to themselves and their successors, and to all classes and conditions of mankind.

Remarks to Twelfth Indiana Regiment on the Nation's Dependence on the Army.

On May 15, 1862, the New York *Evening Post* printed the following report of a speech of President Lincoln to the Twelfth Indiana Regiment:

It has not been customary heretofore, nor will it be hereafter, for me to say something to every regiment passing in review. It occurs too frequently for me to have speeches ready on all occasions. As you have paid such a mark of respect to the chief magistrate, it appears that I should say a word or two in reply.

Your colonel has thought fit, on his own ac-

count and in your name, to say that you are satisfied with the manner in which I have performed my part in the difficulties which have surrounded the nation. For your kind expressions I am exceedingly grateful, but, on the other hand, I assure you that the nation is more indebted to you and such as you, than to me. It is upon the brave hearts and strong arms of the people of the country that our reliance has been placed in support of free government and free institutions.

For the part which you and the brave army of which you are a part have, under Providence, performed in this great struggle, I tender more thanks—greatest thanks that can be possibly due—and especially to this regiment, which has been the subject of good report. The thanks of the nation will follow you, and may God's blessing rest upon you now and forever. I hope that upon your return to your homes you will find your friends and loved ones well and happy. I bid you farewell.

Appeal to Border-State Representatives to Favor Compensated Emancipation.

On July 12, 1862, President Lincoln read to the Representatives in Congress from the Border States the following appeal:

Gentlemen: After the adjournment of Congress, now very near, I shall have no opportunity of seeing you for several months. Believing that you of the border States hold more power for good than any other equal number of members, I feel it a duty which I cannot justifiably waive to make this appeal to you. I intend no reproach or complaint when I assure you that, in my opin-

ion, if you all had voted for the resolution in the gradual-emancipation message of last March, the war would now be substantially ended. And the plan therein proposed is yet one of the most potent and swift means of ending it. Let the States which are in rebellion see definitely and certainly that in no event will the States you represent ever join their proposed confederacy, and they cannot much longer maintain the contest. But you cannot divest them of their hope to ultimately have you with them so long as you show a determination to perpetuate the institution within your own States. Beat them at elections, as you have overwhelmingly done, and, nothing daunted, they still claim you as their own. You and I know what the lever of their power is. Break that lever before their faces, and they can shake you no more forever. Most of you have treated me with kindness and consideration, and I trust you will not now think I improperly touch what is exclusively your own, when, for the sake of the whole country, I ask, Can you, for your States, do better than to take the course I urge? Discarding punctilio and maxims adapted to more manageable times, and looking only to the unprecedentedly stern facts of our case, can you do better in any possible event? You prefer that the constitutional relation of the States to the nation shall be practically restored without disturbance of that institution; and if this were done, my whole duty in this respect, under the Constitution and my oath of office, would be performed. But it is not done, and we are trying to accomplish it by war. The incidents of the war cannot be avoided. If the war continues long, as it must if the object be not sooner at-

tained, the institution in your States will be extinguished by mere friction and abrasion—by the mere incidents of the war. It will be gone, and you will have nothing valuable in lieu of it. Much of its value is gone already. How much better for you and for your people to take the step which at once shortens the war and secures substantial compensation for that which is sure to be wholly lost in any other event! How much better to thus save the money which else we sink forever in the war! How much better to do it while we can, lest the war erelong render us pecuniarily unable to do it! How much better for you as seller, and the nation as buyer, to sell out and buy out that without which the war could never have been, than to sink both the thing to be sold and the price of it in cutting one another's throats? I do not speak of emancipation at once, but of a decision at once to emancipate gradually. Room in South America for colonization can be obtained cheaply and in abundance, and when numbers shall be large enough to be company and encouragement for one another, the freed people will not be so reluctant to go.

I am pressed with a difficulty not yet mentioned —one which threatens division among those who, united, are none too strong. An instance of it is known to you. General Hunter is an honest man. He was, and I hope still is, my friend. I valued him none the less for his agreeing with me in the general wish that all men everywhere could be free. He proclaimed all men free within certain States, and I repudiated the proclamation. He expected more good and less harm from the measure than I could believe would follow. Yet, in repudiating it, I gave dissatisfaction, if not

offense, to many whose support the country cannot afford to lose. And this is not the end of it. The pressure in this direction is still upon me, and is increasing. By conceding what I now ask, you can relieve me, and, much more, can relieve the country, in this important point. Upon these considerations I have again begged your attention to the message of March last. Before leaving the capital, consider and discuss it among yourselves. You are patriots and statesmen, and as such I pray you consider this proposition, and at the least commend it to the consideration of your States and people. As you would perpetuate popular government for the best people in the world, I beseech you that you do in no wise omit this. Our common country is in great peril, demanding the loftiest views and boldest action to bring it speedy relief. Once relieved, its form of government is saved to the world, its beloved history and cherished memories are vindicated, and its happy future fully assured and rendered inconceivably grand. To you, more than to any others, the privilege is given to assure that happiness and swell that grandeur, and to link your own names therewith forever.

Remarks on the McClellan-Stanton Controversy Made at a Union Meeting in Washington.

On August 6, 1862, President Lincoln addressed a Union meeting in Washington on the differences of opinion that had developed between the Commander of the Army of the Potomac and the Secretary of War.

Fellow-Citizens: I believe there is no precedent for my appearing before you on this occa-

sion, but it is also true that there is no precedent for your being here yourselves; and I offer, in justification of myself and of you, that upon examination I have found nothing in the Constitution against it. I, however, have an impression that there are younger gentlemen who will entertain you better, and better address your understanding, than I will or could; and therefore I propose to detain you but a moment longer.

I am very little inclined on any occasion to say anything unless I hope to produce some good by it. The only thing I think of just now not likely to be better said by some one else, is a matter in which we have heard some other persons blamed for what I did myself. There has been a very widespread attempt to have a quarrel between General McClellan and the Secretary of War. Now, I occupy a position that enables me to observe that these two gentlemen are not nearly so deep in the quarrel as some pretending to be their friends. General McClellan's attitude is such that, in the very selfishness of his nature, he cannot but wish to be successful, and I hope he will; and the Secretary of War is in precisely the same situation. If the military commanders in the field cannot be successful, not only the Secretary of War, but myself,—for the time being the master of them both,—cannot but be failures. I know General McClellan wishes to be successful, and I know he does not wish it any more than the Secretary of War for him, and both of them together no more than I wish it. Sometimes we have a dispute about how many men General McClellan has had, and those who would disparage him say that he has had a very

large number, and those who would disparage the Secretary of War insist that General McClellan has had a very small number. The basis for this is, there is always a wide difference, and on this occasion perhaps a wider one than usual, between the grand total on McClellan's rolls and the men actually fit for duty; and those who would disparage him talk of the grand total on paper, and those who would disparage the Secretary of War talk of those at present fit for duty. General McClellan has sometimes asked for things that the Secretary of War did not give him. General McClellan is not to blame for asking for what he wanted and needed, and the Secretary of War is not to blame for not giving when he had none to give. And I say here, as far as I know, the Secretary of War has withheld no one thing at any time in my power to give him. I have no accusation against him. I believe he is a brave and able man, and I stand here, as justice requires me to do, to take upon myself what has been charged on the Secretary of War, as withholding from him.

I have talked longer than I expected to do, and now I avail myself of my privilege of saying no more.

Address to a Deputation of Colored Men on Colonization.

On August 14, 1862, a committee of colored men called by invitation upon President Lincoln. He informed them that a sum of money had been appropriated by Congress, and placed at his disposition, for the purpose of aiding the colonization in some country of the people, or a portion of them, of African descent, thereby making it his duty, as it had for a long time been his inclination, to favor that cause. The place the President had in mind was Vache Island, in the West

Indies, which the owner, a man named Koch, had unloaded on the Government. The experiment of colonizing it with American freedmen was a disastrous failure. Inadequately provisioned, without a leader, and brought face to face with the problems of life in a strange country, the disheartened colonists fell an easy prey to sloth and disease. Many died of malaria before the Government sent a ship to bring the half-starved and debilitated survivors back to the United States.

The following is a report of the substance of the President's remarks:

Why should the people of your race be colonized, and where? Why should they leave this country? This is, perhaps, the first question for proper consideration. You and we are different races. We have between us a broader difference than exists between almost any other two races. Whether it is right or wrong I need not discuss; but this physical difference is a great disadvantage to us both, as I think. Your race suffer very greatly, many of them, by living among us, while ours suffer from your presence. In a word, we suffer on each side. If this is admitted, it affords a reason, at least, why we should be separated. You here are freemen, I suppose?

[*A voice: Yes, sir.*]

Perhaps you have long been free, or all your lives. Your race is suffering, in my judgment, the greatest wrong inflicted on any people. But even when you cease to be slaves, you are yet far removed from being placed on an equality with the white race. You are cut off from many of the advantages which the other race enjoys. The aspiration of men is to enjoy equality with the best when free, but on this broad continent not a single man of your race is made the equal of a single man of ours. Go where you are treated

the best, and the ban is still upon you. I do not propose to discuss this, but to present it as a fact with which we have to deal. I cannot alter it if I would. It is a fact about which we all think and feel alike, I and you. We look to our condition. Owing to the existence of the two races on this continent, I need not recount to you the effects upon white men, growing out of the institution of slavery.

I believe in its general evil effects on the white race. See our present condition—the country engaged in war—our white men cutting one another's throats—none knowing how far it will extend—and then consider what we know to be the truth. But for your race among us there could not be war, although many men engaged on either side do not care for you one way or the other. Nevertheless, I repeat, without the institution of slavery, and the colored race as a basis, the war could not have an existence. It is better for us both, therefore, to be separated. I know that there are free men among you who, even if they could better their condition, are not as much inclined to go out of the country as those who, being slaves, could obtain their freedom on this condition. I suppose one of the principal difficulties in the way of colonization is that the free colored man cannot see that his comfort would be advanced by it. You may believe that you can live in Washington, or elsewhere in the United States, the remainder of your life as easily, perhaps more so, than you can in any foreign country; and hence you may come to the conclusion that you have nothing to do with the idea of going to a foreign country.

This is (I speak in no unkind sense) an ex-

tremely selfish view of the case. You ought to do something to help those who are not so fortunate as yourselves. There is an unwillingness on the part of our people, harsh as it may be, for you free colored people to remain with us. Now, if you could give a start to the white people, you would open a wide door for many to be made free. If we deal with those who are not free at the beginning, and whose intellects are clouded by slavery, we have very poor material to start with. If intelligent colored men, such as are before me, would move in this matter, much might be accomplished. It is exceedingly important that we have men at the beginning capable of thinking as white men, and not those who have been systematically oppressed. There is much to encourage you. For the sake of your race you should sacrifice something of your present comfort for the purpose of being as grand in that respect as the white people. It is a cheering thought throughout life, that something can be done to ameliorate the condition of those who have been subject to the hard usages of the world. It is difficult to make a man miserable while he feels he is worthy of himself and claims kindred to the great God who made him. In the American Revolutionary war sacrifices were made by men engaged in it, but they were cheered by the future. General Washington himself endured greater physical hardships than if he had remained a British subject, yet he was a happy man because he was engaged in benefiting his race, in doing something for the children of his neighbors, having none of his own.

The colony of Liberia has been in existence a long time. In a certain sense it is a success. The

old President of Liberia, Roberts, has just been with me—the first time I ever saw him. He says they have within the bounds of that colony between three and four hundred thousand people, or more than in some of our old States, such as Rhode Island or Delaware, or in some of our newer States, and less than in some of our larger ones. They are not all American colonists or their descendants. Something less than 12,000 have been sent thither from this country. Many of the original settlers have died; yet, like people elsewhere, their offspring outnumber those deceased. The question is, if the colored people are persuaded to go anywhere, why not there?

One reason for unwillingness to do so is that some of you would rather remain within reach of the country of your nativity. I do not know how much attachment you may have toward our race. It does not strike me that you have the greatest reason to love them. But still you are attached to them, at all events.

The place I am thinking about for a colony is in Central America. It is nearer to us than Liberia—not much more than one fourth as far as Liberia, and within seven days' run by steamers. Unlike Liberia, it is a great line of travel—it is a highway. The country is a very excellent one for any people, and with great natural resources and advantages, and especially because of the similarity of climate with your native soil, thus being suited to your physical condition. The particular place I have in view is to be a great highway from the Atlantic or Caribbean Sea to the Pacific Ocean, and this particular place has all the advantages for a colony. On both sides there are harbors—among the finest in the world.

Again, there is evidence of very rich coal-mines. A certain amount of coal is valuable in any country. Why I attach so much importance to coal is, it will afford an opportunity to the inhabitants for immediate employment till they get ready to settle permanently in their homes. If you take colonists where there is no good landing, there is a bad show; and so where there is nothing to cultivate and of which to make a farm. But if something is started so that you can get your daily bread as soon as you reach there, it is a great advantage. Coal land is the best thing I know of with which to commence an enterprise.

To return—you have been talked to upon this subject, and told that a speculation is intended by gentlemen who have an interest in the country, including the coal-mines. We have been mistaken all our lives if we do not know whites, as well as blacks, look to their self-interest. Unless among those deficient of intellect, everybody you trade with makes something. You meet with these things here and everywhere. If such persons have what will be an advantage to them, the question is, whether it cannot be made of advantage to you? You are intelligent, and know that success does not so much depend on external help as on self-reliance. Much, therefore, depends upon yourselves. As to the coal-mines, I think I see the means available for your self-reliance. I shall, if I get a sufficient number of you engaged, have provision made that you shall not be wronged. If you will engage in the enterprise, I will spend some of the money intrusted to me. I am not sure you will succeed. The government may lose the money; but we cannot succeed unless we try; and we think, with care,

we can succeed. The political affairs in Central America are not in quite as satisfactory a condition as I wish. There are contending factions in that quarter; but, it is true, all the factions are agreed alike on the subject of colonization, and want it, and are more generous than we are here.

To your colored race they have no objection. I would endeavor to have you made the equals, and have the best assurance that you should be, the equals of the best.

The practical thing I want to ascertain is, whether I can get a number of able-bodied men, with their wives and children, who are willing to go when I present evidence of encouragement and protection. Could I get a hundred tolerably intelligent men, with their wives and children, and able to "cut their own fodder," so to speak? Can I have fifty? If I could find twenty-five able-bodied men, with a mixture of women and children,—good things in the family relation, I think,—I could make a successful commencement. I want you to let me know whether this can be done or not. This is the practical part of my wish to see you. These are subjects of very great importance—worthy of a month's study, instead of a speech delivered in an hour. I ask you, then, to consider seriously, not pertaining to yourselves merely, nor for your race and ours for the present time, but as one of the things, if successfully managed, for the good of mankind—not confined to the present generation, but as

> From age to age descends the lay
> To millions yet to be,
> Till far its echoes roll away
> Into eternity.

Remarks on Premature Emancipation to Representatives of the Churches of Chicago.

On September 13, 1862, President Lincoln made the following reply to a committee from the religious denominations of Chicago, asking him to issue a Proclamation of Emancipation:

The subject presented in the memorial is one upon which I have thought much for weeks past, and I may even say for months. I am approached with the most opposite opinions and advice, and that by religious men who are equally certain that they represent the divine will. I am sure that either the one or the other class is mistaken in that belief, and perhaps in some respects both. I hope it will not be irreverent for me to say that if it is probable that God would reveal his will to others on a point so connected with my duty, it might be supposed he would reveal it directly to me; for, unless I am more deceived in myself than I often am, it is my earnest desire to know the will of Providence in this matter. And if I can learn what it is, I will do it. These are not, however, the days of miracles, and I suppose it will be granted that I am not to expect a direct revelation. I must study the plain physical facts of the case, ascertain what is possible, and learn what appears to be wise and right.

The subject is difficult, and good men do not agree. For instance, the other day four gentlemen of standing and intelligence from New York called as a delegation on business connected with the war; but, before leaving, two of them earnestly beset me to proclaim general emancipation, upon which the other two at once attacked them. You also know that the last session of Congress

had a decided majority of antislavery men, yet they could not unite on this policy. And the same is true of the religious people. Why, the rebel soldiers are praying with a great deal more earnestness, I fear, than our own troops, and expecting God to favor their side; for one of our soldiers who had been taken prisoner told Senator Wilson a few days since that he met with nothing so discouraging as the evident sincerity of those he was among in their prayers. But we will talk over the merits of the case.

What good would a proclamation of emancipation from me do, especially as we are now situated? I do not want to issue a document that the whole world will see must necessarily be inoperative, like the Pope's bull against the comet. Would my word free the slaves, when I cannot even enforce the Constitution in the rebel States? Is there a single court, or magistrate, or individual that would be influenced by it there? And what reason is there to think it would have any greater effect upon the slaves than the late law of Congress, which I approved, and which offers protection and freedom to the slaves of rebel masters who come within our lines? Yet I cannot learn that that law has caused a single slave to come over to us. And suppose they could be induced by a proclamation of freedom from me to throw themselves upon us, what should we do with them? How can we feed and care for such a multitude? General Butler wrote me a few days since that he was issuing more rations to the slaves who have rushed to him than to all the white troops under his command. They eat, and that is all; though it is true General Butler is feeding the whites also by the thousand, for it

nearly amounts to a famine there. If, now, the pressure of the war should call off our forces from New Orleans to defend some other point, what is to prevent the masters from reducing the blacks to slavery again? For I am told that whenever the rebels take any black prisoners, free or slave, they immediately auction them off. They did so with those they took from a boat that was aground in the Tennessee River a few days ago. And then I am very ungenerously attacked for it! For instance, when, after the late battles at and near Bull Run, an expedition went out from Washington under a flag of truce to bury the dead and bring in the wounded, and the rebels seized the blacks who went along to help, and sent them into slavery, Horace Greeley said in his paper that the government would probably do nothing about it. What could I do?

Now, then, tell me, if you please, what possible result of good would follow the issuing of such a proclamation as you desire? Understand, I raise no objections against it on legal or constitutional grounds; for, as commander-in-chief of the army and navy, in time of war I suppose I have a right to take any measure which may best subdue the enemy; nor do I urge objections of a moral nature, in view of possible consequences of insurrection and massacre at the South. I view this matter as a practical war measure, to be decided on according to the advantages or disadvantages it may offer to the suppression of the rebellion.

I admit that slavery is the root of the rebellion, or at least its *sine qua non*. The ambition of politicians may have instigated them to act, but they would have been impotent without slavery as their instrument. I will also concede

that emancipation would help us in Europe, and convince them that we are incited by something more than ambition. I grant, further, that it would help somewhat at the North, though not so much, I fear, as you and those you represent imagine. Still, some additional strength would be added in that way to the war, and then, unquestionably, it would weaken the rebels by drawing off their laborers, which is of great importance; but I am not so sure we could do much with the blacks. If we were to arm them, I fear that in a few weeks the arms would be in the hands of the rebels; and, indeed, thus far we have not had arms enough to equip our white troops. I will mention another thing, though it meet only your scorn and contempt. There are fifty thousand bayonets in the Union armies from the border slave States. It would be a serious matter if, in consequence of a proclamation such as you desire, they should go over to the rebels. I do not think they all would—not so many, indeed, as a year ago, or as six months ago—not so many to-day as yesterday. Every day increases their Union feeling. They are also getting their pride enlisted, and want to beat the rebels. Let me say one thing more: I think you should admit that we already have an important principle to rally and unite the people, in the fact that constitutional government is at stake. This is a fundamental idea going down about as deep as anything.

Do not misunderstand me because I have mentioned these objections. They indicate the difficulties that have thus far prevented my action in some such way as you desire. I have not decided against a proclamation of liberty to the slaves, but hold the matter under advisement;

and I can assure you that the subject is on my mind, by day and night, more than any other. Whatever shall appear to be God's will, I will do. I trust that in the freedom with which I have canvassed your views I have not in any respect injured your feelings.

Remarks on Making the Emancipation Proclamation Effective, in Response to a Serenade.

On September 24, 1862, President Lincoln made the following response to a serenade:

I appear before you to do little more than acknowledge the courtesy you pay me, and to thank you for it. I have not been distinctly informed why it is that on this occasion you appear to do me this honor, though I suppose it is because of the proclamation. What I did, I did after a very full deliberation, and under a very heavy and solemn sense of responsibility. I can only trust in God I have made no mistake. I shall make no attempt on this occasion to sustain what I have done or said by any comment. It is now for the country and the world to pass judgment and, maybe, take action upon it.

I will say no more upon this subject. In my position I am environed with difficulties. Yet they are scarcely so great as the difficulties of those who upon the battle-field are endeavoring to purchase with their blood and their lives the future happiness and prosperity of this country. Let us never forget them. On the fourteenth and seventeeth days of this present month there have been battles bravely, skilfully, and successfully fought. We do not yet know the particu-

lars.' Let us be sure that, in giving praise to certain individuals, we do no injustice to others. I only ask you, at the conclusion of these few remarks, to give three hearty cheers for all good and brave officers and men who fought those successful battles.

Remarks on the Divine Will, in Reply to an Address by Mrs. Gurney.

Late in September, 1862, probably on the 28th day of the month, President Lincoln made the following reply to an address by Mrs. Gurney:

I am glad of this interview, and glad to know that I have your sympathy and prayers. We are indeed going through a great trial—a fiery trial. In the very responsible position in which I happen to be placed, being a humble instrument in the hands of our Heavenly Father, as I am, and as we all are, to work out his great purposes, I have desired that all my works and acts may be according to his will, and that it might be so, I have sought his aid; but if, after endeavoring to do my best in the light which he affords me, I find my efforts fail, I must believe that for some purpose unknown to me, he wills it otherwise. If I had had my way, this war would never have been commenced. If I had been allowed my way, this war would have been ended before this; but we find it still continues, and we must believe that he permits it for some wise purpose of his own, mysterious and unknown to us; and though with our limited understandings we may not be able to comprehend it, yet we cannot but believe that he who made the world still governs it.

Meditation on the Divine Will.

A day or so after the reply to Mrs. Gurney, probably on September 30, 1862, President Lincoln wrote down the following meditations on the will of God in its relation to the Civil War:

The will of God prevails. In great contests each party claims to act in accordance with the will of God. Both may be, and one must be, wrong. God cannot be for and against the same thing at the same time. In the present civil war it is quite possible that God's purpose is something different from the purpose of either party; and yet the human instrumentalities, working just as they do, are of the best adaptation to effect his purpose. I am almost ready to say that this is probably true; that God wills this contest, and wills that it shall not end yet. By his mere great power on the minds of the now contestants, he could have either saved or destroyed the Union without a human contest. Yet the contest began. And, having begun, he could give the final victory to either side any day. Yet the contest proceeds.

Remarks on Benefits of the Union, Made at Frederick, Maryland.

On October 4, 1862, President Lincoln while passing through Frederick, Md., made short speeches to two groups of assembled citizens and soldiers.

In my present position it is hardly proper for me to make speeches. Every word is so closely noted that it will not do to make foolish ones, and I cannot be expected to be prepared [*at all times*] to make sensible ones. If I were [*now*] as I have been for most of my life, I might perhaps talk nonsense to you for half an hour, and

it wouldn't hurt anybody. As it is, I can only return thanks for the compliment paid our cause. Please accept my sincere thanks for the compliment to the country.

. . . . .

I see myself surrounded by soldiers and by citizens of this good city of Frederick, all anxious to hear something from me. Nevertheless, I can only say—as I did elsewhere five minutes ago—that it is not proper for me to make a speech in my present position. I return thanks to our gallant soldiers for the good service they have rendered, the energies they have shown, the hardships they have endured, and the blood they have so nobly shed for this dear Union of ours, and I also return thanks, not only to the soldiers, but to the good citizens of Frederick and to all the good men, women, and children throughout the land for their devotion to our glorious cause, and I say this without any malice in my heart to those who have done otherwise. May our children and our children's children for a thousand generations continue to enjoy the benefits conferred upon us by a united country and have cause yet to rejoice under those glorious institutions bequeathed us by Washington and his compeers!

Remarks on the Subordination of the Administration to the Government, Made to Members of the Presbyterian General Assembly.

Late in May, 1863, probably on the 30th of the month, President Lincoln made the following reply to members of the Presbyterian General Assembly:

It has been my happiness to receive testimonies of a similar nature from, I believe, all denomina-

tions of Christians. They are all loyal, but perhaps not in the same degree or in the same numbers; but I think they all claim to be loyal. This to me is most gratifying, because from the beginning I saw that the issue of our great struggle depended on the divine interposition and favor. If we had that, all would be well. The proportions of this rebellion were not for a long time understood. I saw that it involved the greatest difficulties, and would call forth all the powers of the whole country. The end is not yet.

The point made in your paper is well taken as to "the government" and "the administration" in whose hands are these interests. I fully appreciate its correctness and justice. In my administration I may have committed some errors. It would be indeed remarkable if I had not. I have acted according to my best judgment in every case. The views expressed by the committee accord with my own; and on this principle "the government" is to be supported though "the administration" may not in every case wisely act. As a pilot I have used my best exertions to keep afloat our Ship of State, and shall be glad to resign my trust at the appointed time to another pilot more skilful and successful than I may prove. In every case and at all hazards the government must be perpetuated. Relying, as I do, upon the Almighty Power, and encouraged as I am by these resolutions which you have just read, with the support which I receive from Christian men, I shall not hesitate to use all the means at my control to secure the termination of this rebellion and will hope for success.

I sincerely thank you for this interview, this

pleasant mode of presentation, and the General Assembly for their patriotic support in these resolutions.

Remarks on Notable Fourths of July, in Response to a Serenade.

On July 7, 1863, President Lincoln made the following response to a serenade:

Fellow-citizens: I am very glad indeed to see you to-night, and yet I will not say I thank you for this call; but I do most sincerely thank Almighty God for the occasion on which you have called. How long ago is it?—eighty-odd years since, on the Fourth of July, for the first time in the history of the world, a nation, by its representatives, assembled and declared, as a self-evident truth, "that all men are created equal." That was the birthday of the United States of America. Since then the Fourth of July has had several very peculiar recognitions. The two men most distinguished in the framing and support of the Declaration were Thomas Jefferson and John Adams—the one having penned it and the other sustained it the most forcibly in debate—the only two of the fifty-five who signed it that were elected Presidents of the United States. Precisely fifty years after they put their hands to the paper, it pleased Almighty God to take both from this stage of action. This was indeed an extraordinary and remarkable event in our history. Another President, five years after, was called from this stage of existence on the same day and month of the year; and now on this last Fourth of July just passed, when we have a gigantic rebellion, at the bottom of which is an

effort to overthrow the principle that all men are created equal, we have the surrender of a most powerful position and army on that very day. And not only so, but in a succession of battles in Pennsylvania, near to us, through three days, so rapidly fought that they might be called one great battle, on the first, second, and third of the month of July; and on the fourth the cohorts of those who opposed the Declaration that all men are created equal "turned tail" and run. Gentlemen, this is a glorious theme, and the occasion for a speech, but I am not prepared to make one worthy of the occasion. I would like to speak in terms of praise due to the many brave officers and soldiers who have fought in the cause of the Union and liberties of their country from the beginning of the war. These are trying occasions, not only in success, but for the want of success. I dislike to mention the name of one single officer, lest I might do wrong to those I might forget. Recent events bring up glorious names, and particularly prominent ones; but these I will not mention. Having said this much, I will now take the music.

Remarks on Temperance in the Army to a Delegation of the Sons of Temperance.

On September 29, 1863, a delegation of the Sons of Temperance presented suggestions to President Lincoln looking to the decrease of drunkenness in the army. The President replied as follows:

As a matter of course, it will not be possible for me to make a response coextensive with the address which you have presented to me. If I were better known than I am, you would not

need to be told that in the advocacy of the cause of temperance you have a friend and sympathizer in me.

When I was a young man—long ago—before the Sons of Temperance as an organization had an existence—I, in a humble way, made temperance speeches, and I think I may say that to this day I have never, by my example, belied what I then said.

In regard to the suggestions which you make for the purpose of the advancement of the cause of temperance in the army, I cannot make particular responses to them at this time. To prevent intemperance in the army is even a part of the articles of war. It is part of the law of the land, and was so, I presume, long ago, to dismiss officers for drunkenness. I am not sure that, consistently with the public service, more can be done than has been done. All, therefore, that I can promise you is—if you will be pleased to furnish me with a copy of your address—to have it submitted to the proper department, and have it considered whether it contains any suggestions which will improve the cause of temperance and repress the cause of drunkenness in the army any better than it is already done. I can promise no more than that.

I think that the reasonable men of the world have long since agreed that intemperance is one of the greatest, if not the very greatest, of all evils among mankind. That is not a matter of dispute, I believe. That the disease exists, and that it is a very great one, is agreed upon by all.

The mode of cure is one about which there may be differences of opinion. You have suggested that in an army—our army—drunkenness is a

great evil, and one which, while it exists to a very great extent, we cannot expect to overcome so entirely as to have such successes in our arms as we might have without it. This undoubtedly is true, and while it is perhaps rather a bad source to derive comfort from, nevertheless, in a hard struggle, I do not know but what it is some consolation to be aware that there is some intemperance on the other side, too; and that they have no right to beat us in physical combat on that ground.

But I have already said more than I expected to be able to say when I began, and if you please to hand me a copy of your address, it shall be considered. I thank you very heartily, gentlemen, for this call, and for bringing with you these very many pretty ladies.

Speech at the Dedication of the National Cemetery at Gettysburg.

On November 19, 1863, the National Cemetery of Union Soldiers killed at the battle of Gettysburg was dedicated in the presence of a vast array of people assembled from all parts of the Union upon the battlefield. The orator of the day was Edward Everett. At the close of his long address, composed in the finished periods of that "classic" order of American oratory of which he was the greatest living master, when the thunders of applause that it evoked had ceased, President Lincoln rose and spoke a few heartfelt words which so moved the deeps of emotion in his hearers that many sat spell-bound and silent after the speaker had finished. As the President's letter to Mr. Everett, written on the following day, indicates (see LETTERS in present edition), Mr. Lincoln inferred from this reception that the speech was a "failure," but he was quickly disabused of that idea by evidences coming from every part of the Union of the deep impression it had made on the hearts of his countrymen.

Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.

Address to General Grant on Commissioning Him Lieutenant-General.

On March 9, 1864, President Lincoln appointed Ulysses S. Grant Lieutenant-General of the Army of

the United States. In handing the General his commission the President said:

General Grant:

The nation's appreciation of what you have done, and its reliance upon you for what remains to do, in the existing great struggle, are now presented with this commission, constituting you Lieutenant-General in the Army of the United States.

With this high honor devolves upon you also a corresponding responsibility. As the country herein trusts you, so, under God, it will sustain you. I scarcely need add, that with what I here speak for the nation, goes my own hearty personal concurrence.

To this General Grant made the following response:

Mr. President:

I accept this commission, with gratitude for the high honor conferred.

With the aid of the noble armies that have fought on so many fields for our common country, it will be my earnest endeavor not to disappoint your expectations.

I feel the full weight of the responsibilities now devolving on me, and I know that if they are met, it will be due to those armies, and above all, to the favor of that Providence which leads both nations and men.

Remarks on the Women of America, Made at a Sanitary Fair in Washington.

On March 18, 1864, in closing a sanitary fair in Washington, President Lincoln took occasion to praise, not only the heroism of American soldiers, but the patriotism of American women:

Ladies and Gentlemen: I appear to say but a word. This extraordinary war in which we are engaged falls heavily upon all classes of people,

but the most heavily upon the soldier. For it has been said, all that a man hath will he give for his life; and while all contribute of their substance, the soldier puts his life at stake, and often yields it up in his country's cause. The highest merit, then, is due to the soldier.

In this extraordinary war, extraordinary developments have manifested themselves, such as have not been seen in former wars; and amongst these manifestations nothing has been more remarkable than these fairs for the relief of suffering soldiers and their families. And the chief agents in these fairs are the women of America.

I am not accustomed to the use of language of eulogy; I have never studied the art of paying compliments to women; but I must say, that if all that has been said by orators and poets since the creation of the world in praise of women were applied to the women of America, it would not do them justice for their conduct during this war. I will close by saying, God bless the women of America.

Remarks on the Interest of Labor in Respecting Rights of Property.

On March 21, 1864, President Lincoln made the following reply to a committee from the Workingmen's Association of New York:

Gentlemen of the Committee: The honorary membership in your association, as generously tendered, is gratefully accepted.

You comprehend, as your address shows, that the existing rebellion means more, and tends to more, than the perpetuation of African slavery—that it is, in fact, a war upon the rights of all

working people. Partly to show that this view has not escaped my attention, and partly that I cannot better express myself, I read a passage from the message to Congress in December, 1861:

Here the President read that part of the message beginning with "It continues to develop that the insurrection is largely, if not exclusively, a war upon the first principle of popular government," and ending with "Let them [*the workingmen*] beware of surrendering a political power which they already possess, and which, if surrendered, will surely be used to close the door of advancement against such as they, and to fix new disabilities and burdens upon them, till all of liberty shall be lost."

The views then expressed remain unchanged, nor have I much to add. None are so deeply interested to resist the present rebellion as the working people. Let them beware of prejudice, working division and hostility among themselves. The most notable feature of a disturbance in your city last summer was the hanging of some working people by other working people. It should never be so. The strongest bond of human sympathy, outside of the family relation, should be one uniting all working people, of all nations, and tongues, and kindreds. Nor should this lead to a war upon property, or the owners of property. Property is the fruit of labor; property is desirable; is a positive good in the world. That some should be rich shows that others may become rich, and hence is just encouragement to industry and enterprise. Let not him who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built.

Address on the Definition of Liberty and the Reported Massacre of Negro Troops at Fort Pillow, Made at a Sanitary Fair in Baltimore.

On April 18, 1864, President Lincoln spoke at a sanitary fair in Baltimore on the important part the slavery issue had assumed in the war:

Ladies and Gentlemen: Calling to mind that we are in Baltimore, we cannot fail to note that the world moves. Looking upon these many people assembled here to serve, as they best may, the soldiers of the Union, it occurs at once that three years ago the same soldiers could not so much as pass through Baltimore. The change from then till now is both great and gratifying. Blessings on the brave men who have wrought the change, and the fair women who strive to reward them for it!

But Baltimore suggests more than could happen within Baltimore. The change within Baltimore is part only of a far wider change. When the war began, three years ago, neither party, nor any man, expected it would last till now. Each looked for the end, in some way, long ere to-day. Neither did any anticipate that domestic slavery would be much affected by the war. But here we are; the war has not ended, and slavery has been much affected—how much needs not now to be recounted. So true is it that man proposes and God disposes.

But we can see the past, though we may not claim to have directed it; and seeing it, in this case, we feel more hopeful and confident for the future.

The world has never had a good definition of

the word liberty, and the American people, just now, are much in want of one. We all declare for liberty; but in using the same word we do not all mean the same thing. With some the word liberty may mean for each man to do as he pleases with himself, and the product of his labor; while with others the same word may mean for some men to do as they please with other men, and the product of other men's labor. Here are two, not only different, but incompatible things, called by the same name, liberty. And it follows that each of the things is, by the respective parties, called by two different and incompatible names—liberty and tyranny.

The shepherd drives the wolf from the sheep's throat, for which the sheep thanks the shepherd as his liberator, while the wolf denounces him for the same act, as the destroyer of liberty, especially as the sheep was a black one. Plainly, the sheep and the wolf are not agreed upon a definition of the word liberty; and precisely the same difference prevails to-day among us human creatures, even in the North, and all professing to love liberty. Hence we behold the process by which thousands are daily passing from under the yoke of bondage hailed by some as the advance of liberty, and bewailed by others as the destruction of all liberty. Recently, as it seems, the people of Maryland have been doing something to define liberty, and thanks to them that, in what they have done, the wolf's dictionary has been repudiated.

It is not very becoming for one in my position to make speeches at great length; but there is another subject upon which I feel that I ought to say a word.

A painful rumor—true, I fear—has reached us of the massacre by the rebel forces at Fort Pillow, in the west end of Tennessee, on the Mississippi River, of some three hundred colored soldiers and white officers, who had just been overpowered by their assailants. There seems to be some anxiety in the public mind whether the government is doing its duty to the colored soldier, and to the service, at this point. At the beginning of the war, and for some time, the use of colored troops was not contemplated; and how the change of purpose was wrought I will not now take time to explain. Upon a clear conviction of duty I resolved to turn that element of strength to account; and I am responsible for it to the American people, to the Christian world, to history, and in my final account to God. Having determined to use the negro as a soldier, there is no way but to give him all the protection given to any other soldier. The difficulty is not in stating the principle, but in practically applying it. It is a mistake to suppose the government is indifferent to this matter, or is not doing the best it can in regard to it. We do not to-day know that a colored soldier, or white officer commanding colored soldiers, has been massacred by the rebels when made a prisoner. We fear it,—believe it, I may say,—but we do not know it. To take the life of one of their prisoners on the assumption that they murder ours, when it is short of certainty that they do murder ours, might be too serious, too cruel, a mistake. We are having the Fort Pillow affair thoroughly investigated; and such investigation will probably show conclusively how the truth is. If after all that has been said it shall turn out

that there has been no massacre at Fort Pillow, it will be almost safe to say there has been none, and will be none, elsewhere. If there has been the massacre of three hundred there, or even the tenth part of three hundred, it will be conclusively proved; and being so proved, the retribution shall as surely come. It will be matter of grave consideration in what exact course to apply the retribution; but in the supposed case it must come.

Remarks on General Grant, in Response to a Serenade.

On May 9, 1864, in response to a serenade, President Lincoln spoke in praise of the recent achievements of the Union commanders, especially Lieutenant-General Grant:

Fellow-citizens: I am very much obliged to you for the compliment of this call, though I apprehend it is owing more to the good news received to-day from the army, than to a desire to see me. I am indeed very grateful to the brave men who have been struggling with the enemy in the field, to their noble commanders who have directed them, and especially to our Maker. Our commanders are following up their victories resolutely and successfully. I think, without knowing the particulars of the plans of General Grant, that what has been accomplished is of more importance than at first appears. I believe, I know—and am especially grateful to know—that General Grant has not been jostled in his purposes, that he has made all his points, and to-day he is on his line as he purposed before he moved his armies. I will volunteer to say that I am very glad at what has happened, but there

is a great deal still to be done. While we are grateful to all the brave men and officers for the events of the past few days, we should, above all, be very grateful to almighty God, who gives us victory.

There is enough yet before us requiring all loyal men and patriots to perform their share of the labor and follow the example of the modest general at the head of our armies, and sink all personal consideration for the sake of the country. I commend you to keep yourselves in the same tranquil mood that is characteristic of that brave and loyal man. I have said more than I expected when I came before you. Repeating my thanks for this call, I bid you good-by.

Replies to Methodist and Baptist Delegations.

On May 14, 1864, two delegations, one of Methodists and one of Baptists, waited upon President Lincoln with addresses from their respective denominations. The President made the following replies:

To the Methodist Delegation.

Gentlemen: In response to your address, allow me to attest the accuracy of its historical statements, indorse the sentiments it expresses, and thank you in the nation's name for the sure promise it gives.

Nobly sustained as the government has been by all the churches, I would utter nothing which might in the least appear invidious against any. Yet without this it may fairly be said that the Methodist Episcopal Church, not less devoted than the best, is by its greater numbers the most important of all. It is no fault in others that the Methodist Church sends more soldiers to the

field, more nurses to the hospital, and more prayers to heaven than any. God bless the Methodist Church. Bless all the churches, and blessed be God, who, in this our great trial, giveth us the churches.

To the Baptist Delegation.

In the present very responsible position in which I am engaged, I have had great cause of gratitude for the support so unanimously given by all Christian denominations of the country. I have had occasion so frequently to respond to something like this assemblage, that I have said all I had to say. This particular body is, in all respects, as respectable as any that have been presented to me. The resolutions I have merely heard read, and I therefore beg to be allowed an opportunity to make a short response in writing.

Reply to the Committee Notifying President Lincoln of his Renomination.

On June 9, 1864, the President replied as follows to the committee notifying him of his renomination as President by the Union National [*Republican*] Convention:

Mr. Chairman and Gentlemen of the Committee: I will neither conceal my gratification nor restrain the expression of my gratitude that the Union people, through their convention, in their continued effort to save and advance the nation, have deemed me not unworthy to remain in my present position. I know no reason to doubt that I shall accept the nomination tendered; and yet perhaps I should not declare definitely before reading and considering what is called the

platform. I will say now, however, I approve the declaration in favor of so amending the Constitution as to prohibit slavery throughout the nation. When the people in revolt, with a hundred days of explicit notice that they could within those days resume their allegiance without the overthrow of their institution, and that they could not so resume it afterward, elected to stand out, such amendment of the Constitution as now proposed became a fitting and necessary conclusion to the final success of the Union cause. Such alone can meet and cover all cavils. Now the unconditional Union men, North and South, perceive its importance and embrace it. In the joint names of Liberty and Union, let us labor to give it legal form and practical effect.

Platform of the Union National Convention Held at Baltimore, Md., June 7 and 8, 1864.

1. *Resolved*, That it is the highest duty of every American citizen to maintain against all their enemies the integrity of the Union and the paramount authority of the Constitution and laws of the United States; and that, laying aside all differences of political opinion, we pledge ourselves, as Union men, animated by a common sentiment and aiming at a common object, to do everything in our power to aid the government in quelling by force of arms the rebellion now raging against its authority, and in bringing to the punishment due to their crimes the rebels and traitors arrayed against it.

2. *Resolved*, That we approve the determination of the government of the United States not to compromise with rebels, or to offer them any terms of peace, except such as may be based upon an unconditional surrender of their hostility and a return to their just allegiance to the Constitution and laws of the United States, and that we call upon the government to maintain this position, and to prosecute the war with the utmost

possible vigor to the complete suppression of the rebellion, in full reliance upon the self-sacrificing patriotism, the heroic valor, and the undying devotion of the American people to their country and its free institutions.

3. *Resolved*, That as slavery was the cause, and now constitutes the strength, of this rebellion, and as it must be, always and everywhere, hostile to the principles of republican government, justice and the national safety demand its utter and complete extirpation from the soil of the republic; and that while we uphold and maintain the acts and proclamations by which the government, in its own defense, has aimed a death-blow at this gigantic evil, we are in favor, furthermore, of such an amendment to the Constitution, to be made by the people in conformity with its provisions, as shall terminate and forever prohibit the existence of slavery within the limits or the jurisdiction of the United States.

4. *Resolved*, That the thanks of the American people are due to the soldiers and sailors of the army and navy, who have periled their lives in defense of their country and in vindication of the honor of its flag; that the nation owes to them some permanent recognition of their patriotism and their valor, and ample and permanent provision for those of their survivors who have received disabling and honorable wounds in the service of the country; and that the memories of those who have fallen in its defense shall be held in grateful and everlasting remembrance.

5. *Resolved*, That we approve and applaud the practical wisdom, the unselfish patriotism, and the unswerving fidelity to the Constitution and the principles of American liberty, with which Abraham Lincoln has discharged under circumstances of unparalleled difficulty the great duties and responsibilities of the Presidential office; that we approve and indorse as demanded by the emergency and essential to the preservation of the nation, and as within the provisions of the Constitution, the measures and acts which he has adopted to defend the nation against its open and secret foes; that we approve, especially, the Proclamation of Emancipation, and the employment as Union soldiers of men heretofore held in slavery; and that we have full confidence in his determination to carry

these and all other constitutional measures essential to the salvation of the country into full and complete effect.

6. *Resolved*, That we deem it essential to the general welfare that harmony should prevail in the national councils, and we regard as worthy of public confidence and official trust those only who cordially indorse the principles proclaimed in these resolutions, and which should characterize the administration of the government.

7. *Resolved*, That the government owes to all men employed in its armies, without regard to distinction of color, the full protection of the laws of war, and that any violation of these laws, or of the usages of civilized nations in time of war, by the rebels now in arms, should be made the subject of prompt and full redress.

8. *Resolved*, That foreign immigration, which in the past has added so much to the wealth, development of resources, and increase of power to this nation, the asylum of the oppressed of all nations, should be fostered and encouraged by a liberal and just policy.

9. *Resolved*, That we are in favor of the speedy construction of the railroad to the Pacific coast.

10. *Resolved*, That the national faith, pledged for the redemption of the public debt, must be kept inviolate, and that for this purpose we recommend economy and rigid responsibility in the public expenditures, and a vigorous and just system of taxation: and that it is the duty of every loyal State to sustain the credit and promote the use of the national currency.

11. *Resolved*, That we approve the position taken by the government that the people of the United States can never regard with indifference the attempt of any European power to overthrow by force or to supplant by fraud the institutions of any republican government on the Western Continent, and that they will view with extreme jealousy, as menacing to the peace and independence of their own country, the efforts of any such power to obtain new footholds for monarchical governments, sustained by foreign military force, in near proximity to the United States.

Remarks on Support of the Army, to an Ohio Delegation.

On June 9, 1864, an Ohio delegation returning from the Baltimore convention serenaded the President. In response he spoke of the primary duty of Union men to support the army.

Gentlemen: I am very much obliged to you for this compliment. I have just been saying, and will repeat it, that the hardest of all speeches I have to answer is a serenade. I never know what to say on these occasions. I suppose that you have done me this kindness in connection with the action of the Baltimore convention, which has recently taken place, and with which, of course, I am very well satisfied. What we want, still more than Baltimore conventions or presidential elections, is success under General Grant. I propose that you constantly bear in mind that the support you owe to the brave officers and soldiers in the field is of the very first importance, and we should therefore bend all our energies to that point.

Now, without detaining you any longer, I propose that you help me to close up what I am now saying with three rousing cheers for General Grant and the officers and soldiers under his command.

Remarks on Swapping Horses in Midstream, to a Delegation from the National Union League.

On June 9, 1864, an Ohio delegation returning from the National Union League waited upon President Lincoln with an address. In reply the President spoke modestly upon the considerations that had probably led to his renomination.

Gentlemen: I can only say in response to the kind remarks of your chairman, as I suppose, that I am very grateful for the renewed confidence which has been accorded to me both by the convention and by the National League. I am not insensible at all to the personal compliment there is in this, and yet I do not allow myself to believe that any but a small portion of it is to be appropriated as a personal compliment. That really the convention and the Union League assembled with a higher view—that of taking care of the interests of the country for the present and the great future—and that the part I am entitled to appropriate as a compliment is only that part which I may lay hold of as being the opinion of the convention and of the League, that I am not entirely unworthy to be intrusted with the place which I have occupied for the last three years. But I do not allow myself to suppose that either the convention or the League have concluded to decide that I am either the greatest or best man in America, but rather they have concluded that it is not best to swap horses while crossing the river, and have further concluded that I am not so poor a horse that they might not make a botch of it in trying to swap.

Remarks to an Ohio Regiment.

On June 11, 1864, President Lincoln addressed a few words to an Ohio regiment passing through Washington to the front.

Soldiers! I understand you have just come from Ohio—come to help us in this, the nation's day of trial, and also of its hopes. I thank you for your promptness in responding to the call for

troops. Your services were never needed more than now. I know not where you are going. You may stay here and take the places of those who will be sent to the front, or you may go there yourselves. Wherever you go, I know you will do your best. Again I thank you. Good-by.

Remarks on the Progress of the War, at a Sanitary Fair in Philadelphia.

On June 16, 1864, President Lincoln spoke at a Sanitary Fair in Philadelphia on the progress of the war, asking that citizens be ready to respond to measures of emergency.

I suppose that this toast was intended to open the way for me to say something.

War, at the best, is terrible, and this war of ours, in its magnitude and in its duration, is one of the most terrible. It has deranged business, totally in many localities, and partially in all localities. It has destroyed property and ruined homes; it has produced a national debt and taxation unprecedented, at least in this country; it has carried mourning to almost every home, until it can almost be said that the "heavens are hung in black."

Yet the war continues, and several relieving coincidents have accompanied it from the very beginning which have not been known, as I understand, or have any knowledge of, in any former wars in the history of the world. The Sanitary Commission, with all its benevolent labors; the Christian Commission, with all its Christian and benevolent labors; and the various places, arrangements, so to speak, and institutions, have contributed to the comfort and relief of the sol-

diers. You have two of these places in this city—the Cooper Shop and Union Volunteer Refreshment Saloons. And lastly, these fairs, which, I believe, began only last August, if I mistake not, in Chicago, then at Boston, at Cincinnati, Brooklyn, New York, and Baltimore, and those at present held at St. Louis, Pittsburg, and Philadelphia. The motive and object that lie at the bottom of all these are most worthy; for, say what you will, after all, the most is due to the soldier who takes his life in his hands and goes to fight the battles of his country. In what is contributed to his comfort when he passes to and fro, and in what is contributed to him when he is sick and wounded, in whatever shape it comes, whether from the fair and tender hand of woman, or from any other source, it is much, very much. But I think that there is still that which is of as much value to him in the continual reminders he sees in the newspapers that while he is absent he is yet remembered by the loved ones at home. Another view of these various institutions, if I may so call them, is worthy of consideration, I think. They are voluntary contributions, given zealously and earnestly, on top of all the disturbances of business, of all the disorders, of all the taxation, and of all the burdens that the war has imposed upon us, giving proof that the national resources are not at all exhausted, and that the national spirit of patriotism is even firmer and stronger than at the commencement of the war.

It is a pertinent question, often asked in the mind privately, and from one to the other, when is the war to end? Surely I feel as deep an interest in this question as any other can; but I do not wish to name a day, a month, or a year,

when it is to end. I do not wish to run any risk of seeing the time come without our being ready for the end, for fear of disappointment because the time had come and not the end. We accepted this war for an object, a worthy object, and the war will end when that object is attained. Under God, I hope it never will end until that time. Speaking of the present campaign, General Grant is reported to have said, "I am going through on this line if it takes all summer." This war has taken three years; it was begun or accepted upon the line of restoring the national authority over the whole national domain, and for the American people, as far as my knowledge enables me to speak, I say we are going through on this line if it takes three years more.

My friends, I did not know but that I might be called upon to say a few words before I got away from here, but I did not know it was coming just here. I have never been in the habit of making predictions in regard to the war, but I am almost tempted to make one. If I were to hazard it, it is this: That Grant is this evening, with General Meade and General Hancock, and the brave officers and soldiers with him, in a position from whence he will never be dislodged until Richmond is taken; and I have but one single proposition to put now, and perhaps I can best put it in the form of an interrogative. If I shall discover that General Grant and the noble officers and men under him can be greatly facilitated in their work by a sudden pouring forward of men and assistance, will you give them to me? Are you ready to march? [*Cries of "Yes."*] Then I say, Stand ready, for I am watching for the chance. I thank you, gentlemen.

Remarks on Amity with Italy, Made in Receiving Commander Bertinatti as Italian Envoy Extraordinary.

On July 23, 1864, President Lincoln spoke as follows to Commander Bertinatti, on the occasion of his advancement to the position of Italian Envoy Extraordinary:

Mr. Commander Bertinatti:

I am free to confess that the United States have in the course of the last three years encountered vicissitudes and been involved in controversies which have tried the friendship and even the forbearance of other nations, but at no stage in this unhappy fraternal war in which we are only endeavoring to save and strengthen the foundations of our national unity has the king or the people of Italy faltered in addressing to us the language of respect, confidence, and friendship. We have tried you, Mr. Bertinatti, as a chargé d'affaires and as a minister resident, and in both of these characters we have found you always sincerely and earnestly interpreting the loyal sentiments of your sovereign. At the same time I am sure that no minister here has more faithfully maintained and advanced the interests with which he was charged by his government. I desire that your countrymen may know that I think you have well deserved the elevation to which I owe the pleasure of the present interview.

I pray God to have your country in his holy keeping, and to vouchsafe to crown with success her noble aspirations to renew, under the auspices of her present enlightened government, her ancient career, so wonderfully illustrated in the achievements of art, science, and freedom.

Remarks on Democratic Strategy, to Governor Randall and Others.

In an interview with several visitors, including ex-Governor Randall of Wisconsin, held about the middle of August, probably the 15th day of the month, President Lincoln made the following remarks upon the evils which would result from Democratic success in the Presidential campaign. The interview was reported by John T. Mills.

"Mr. President," said Governor Randall, "why can't you seek seclusion, and play hermit for a fortnight? It would reinvigorate you."

"Ah," said the President, "two or three weeks would do me no good. I cannot fly from my thoughts—my solicitude for this great country follows me wherever I go. I do not think it is personal vanity or ambition, though I am not free from these infirmities, but I cannot but feel that the weal or woe of this great nation will be decided in November. There is no program offered by any wing of the Democratic party but that must result in the permanent destruction of the Union."

"But, Mr. President, General McClellan is in favor of crushing out this rebellion by force. He will be the Chicago candidate."

"Sir, the slightest knowledge of arithmetic will prove to any man that the rebel armies cannot be destroyed by Democratic strategy. It would sacrifice all the white men of the North to do it. There are now in the service of the United States nearly 150,000 able-bodied colored men, most of them under arms, defending and acquiring Union territory. The Democratic strategy demands that these forces be disbanded, and that

the masters be conciliated by restoring them to slavery. The black men who now assist Union prisoners to escape are to be converted into our enemies, in the vain hope of gaining the good-will of their masters. We shall have to fight two nations instead of one.

"You cannot conciliate the South if you guarantee to them ultimate success; and the experience of the present war proves their success is inevitable if you fling the compulsory labor of millions of black men into their side of the scale. Will you give our enemies such military advantages as insure success, and then depend on coaxing, flattery, and concession to get them back into the Union? Abandon all the posts now garrisoned by black men, take 150,000 men from our side and put them in the battle-field or corn-field against us, and we would be compelled to abandon the war in three weeks.

"We have to hold territory in inclement and sickly places; where are the Democrats to do this? It was a free fight, and the field was open to the war Democrats to put down this rebellion by fighting against both master and slave, long before the present policy was inaugurated.

"There have been men base enough to propose to men to return to slavery the black warriors of Port Hudson and Olustee, and thus win the respect of the masters they fought. Should I do so, I should deserve to be damned in time and eternity. Come what will, I will keep my faith with friend and foe. My enemies pretend I am now carrying on this war for the sole purpose of abolition. So long as I am President, it shall be carried on for the sole purpose of restoring the Union. But no human power can subdue this

rebellion without the use of the emancipation policy, and every other policy calculated to weaken the moral and physical forces of the rebellion.

"Freedom has given us 150,000 men, raised on Southern soil. It will give us more yet. Just so much it has subtracted from the enemy, and, instead of alienating the South, there are now evidences of a fraternal feeling growing up between our men and the rank and file of the rebel soldiers. Let my enemies prove to the country that the destruction of slavery is not necessary to a restoration of the Union. I will abide the issue."

Remarks on Inequalities of Taxation, Made to the 164th Ohio Regiment.

On August 18, 1864, in an address to the 164th Ohio Regiment, President Lincoln referred to the bearing of Union success on future generations, and appealed to his hearers as patriots to bear incidental inequalities in administration of government, especially those of taxation.

Soldiers: You are about to return to your homes and your friends, after having, as I learn, performed in camp a comparatively short term of duty in this great contest. I am greatly obliged to you, and to all who have come forward at the call of their country. I wish it might be more generally and universally understood what the country is now engaged in. We have, as all will agree, a free government, where every man has a right to be equal with every other man. In this great struggle, this form of government and every form of human right is endangered if our enemies succeed. There is more involved in this contest than is realized by

every one. There is involved in this struggle the question whether your children and my children shall enjoy the privileges we have enjoyed. I say this in order to impress upon you, if you are not already so impressed, that no small matter should divert us from our great purpose.

There may be some inequalities in the practical application of our system. It is fair that each man shall pay taxes in exact proportion to the value of his property; but if we should wait, before collecting a tax, to adjust the taxes upon each man in exact proportion with every other man, we should never collect any tax at all. There may be mistakes made sometimes; things may be done wrong, while the officers of the government do all they can to prevent mistakes. But I beg of you, as citizens of this great republic, not to let your minds be carried off from the great work we have before us. This struggle is too large for you to be diverted from it by any small matter. When you return to your homes, rise up to the height of a generation of men worthy of a free government, and we will carry out the great work we have commenced. I return to you my sincere thanks, soldiers, for the honor you have done me this afternoon.

Remarks on the Value of American Citizenship, Made to the 166th Ohio Regiment.

On August 22, 1864, in an address to the 166th Ohio Regiment, President Lincoln spoke in a similar strain to the foregoing address, laying stress on the inestimable worth of free government.

Soldiers: I suppose you are going home to see your families and friends. For the services you

have done in this great struggle in which we are all engaged, I present you sincere thanks for myself and the country.

I almost always feel inclined, when I happen to say anything to soldiers, to impress upon them, in a few brief remarks, the importance of success in this contest. It is not merely for today, but for all time to come, that we should perpetuate for our children's children that great and free government which we have enjoyed all our lives. I beg you to remember this, not merely for my sake, but for yours. I happen, temporarily, to occupy this White House. I am a living witness that any one of your children may look to come here as my father's child has. It is in order that each one of you may have, through this free government which we have enjoyed, an open field and a fair chance for your industry, enterprise, and intelligence; that you may all have equal privileges in the race of life, with all its desirable human aspirations. It is for this the struggle should be maintained, that we may not lose our birthright—not only for one, but for two or three years. The nation is worth fighting for, to secure such an inestimable jewel.

An Appeal to Soldiers to Resist Disaffection, Made to the 148th Ohio Regiment.

On August 31, 1864, in an address to the 148th Ohio Regiment, President Lincoln made an earnest appeal to soldiers as patriots to resist the wiles of those who would persuade them that they were discriminated against by the government.

Soldiers of the 148th Ohio:

I am most happy to meet you on this occasion. I understand that it has been your honorable

privilege to stand, for a brief period, in the defense of your country, and that now you are on your way to your homes. I congratulate you, and those who are waiting to bid you welcome home from the war; and permit me in the name of the people to thank you for the part you have taken in this struggle for the life of the nation. You are soldiers of the republic, everywhere honored and respected. Whenever I appear before a body of soldiers, I feel tempted to talk to them of the nature of the struggle in which we are engaged. I look upon it as an attempt on the one hand to overwhelm and destroy the national existence, while on our part we are striving to maintain the government and institutions of our fathers, to enjoy them ourselves, and transmit them to our children and our children's children forever.

To do this the constitutional administration of our government must be sustained, and I beg of you not to allow your minds or your hearts to be diverted from the support of all necessary measures for that purpose, by any miserable picayune arguments addressed to your pockets, or inflammatory appeals made to your passions and your prejudices.

It is vain and foolish to arraign this man or that for the part he has taken or has not taken, and to hold the government responsible for his acts. In no administration can there be perfect equality of action and uniform satisfaction rendered by all.

But this government must be preserved in spite of the acts of any man or set of men. It is worthy of your every effort. Nowhere in the world is presented a government of so much

liberty and equality. To the humblest and poorest amongst us are held out the highest privileges and positions. The present moment finds me at the White House, yet there is as good a chance for your children as there was for my father's.

Again I admonish you not to be turned from your stern purpose of defending our beloved country and its free institutions by any arguments urged by ambitious and designing men, but to stand fast for the Union and the old flag.

Soldiers, I bid you God-speed to your homes.

Remarks on Venezuela, Made in Receiving Minister Bruzual.

On September 5, 1864, President Lincoln extended a welcome to the new minister from Venezuela, Señor Blas Bruzual. In it he paid a tribute to Venezuela as a leader in South American civilization.

Mr. Bruzual: It gives me pleasure to receive and welcome to the United States a representative of Venezuela.

Venezuela, almost centrally situated among American republics, holds a position commercially advantageous and politically important. Endowed by nature with capacity for rich and varied production, it extends over a broad territory, embracing vast resources yet to be developed. Guided by the principles of republican government and advancing civilization, it adopts institutions which have contributed largely to the growth of the countries of this continent in the past, and which form the basis of high and cherished aspirations for their future.

The government and people of the United

States cannot but feel a deep interest and earnest sympathy in the peace, the prosperity, and the progress of Venezuela.

Thanking you for the friendly sentiments toward the United States which you have expressed, I pray you to accept the assurance of my best wishes that your sojourn in our country may be agreeable to yourself and satisfactory to the government which you represent.

Remarks upon the Holy Scriptures, in Receiving the Present of a Bible from a Negro Delegation.

On September 7, 1864, a committee of colored people of Baltimore presented a Bible to the President, who responded with a tribute to the holy book.

This occasion would seem fitting for a lengthy response to the address which you have just made. I would make one if prepared; but I am not. I would promise to respond in writing had not experience taught me that business will not allow me to do so. I can only now say, as I have often before said, it has always been a sentiment with me that all mankind should be free. So far as able, within my sphere, I have always acted as I believe to be right and just; and I have done all I could for the good of mankind generally. In letters and documents sent from this office I have expressed myself better than I now can. In regard to this great book, I have but to say, it is the best gift God has given to man.

All the good Saviour gave to the world was communicated through this book. But for it we could not know right from wrong. All things

most desirable for man's welfare, here and hereafter, are to be found portrayed in it. To you I return my most sincere thanks for the very elegant copy of the great Book of God which you present.

Remarks on the Abolition of Slavery in Maryland, in Response to a Serenade.

On October 19, 1864, in response to a serenade given him by citizens of Maryland, President Lincoln congratulated them upon the abolition of slavery in the State by its new constitution. Referring to the coming Presidential election, he pledged himself to uphold whatever government the people should decree.

Friends and Fellow-citizens: I am notified that this is a compliment paid me by the loyal Marylanders resident in this district. I infer that the adoption of the new constitution for the State furnishes the occasion, and that in your view the extirpation of slavery constitutes the chief merit of the new constitution. Most heartily do I congratulate you, and Maryland, and the nation, and the world, upon this event. I regret that it did not occur two years sooner, which, I am sure, would have saved to the nation more money than would have met all the private loss incident to the measure; but it has come at last, and I sincerely hope its friends may fully realize all their anticipations of good from it, and that its opponents may by its effects be agreeably and profitably disappointed.

A word upon another subject. Something said by the Secretary of State, in his recent speech at Auburn, has been construed by some into a threat that if I shall be beaten at the elec-

tion I will, between then and the end of my constitutional term, do what I may be able to ruin the government. Others regard the fact that the Chicago Convention adjourned, not *sine die,* but to meet again, if called to do so by a particular individual, as the intimation of a purpose that if their nominee shall be elected he will at once seize control of the government. I hope the good people will permit themselves to suffer no uneasiness on either point.

I am struggling to maintain the government, not to overthrow it. I am struggling, especially, to prevent others from overthrowing it. I therefore say that if I shall live I shall remain President until the 4th of next March; and that whoever shall be constitutionally elected therefor, in November, shall be duly installed as President on the 4th of March; and that, in the interval, I shall do my utmost that whoever is to hold the helm for the next voyage shall start with the best possible chance to save the ship.

This is due to the people both on principle and under the Constitution. Their will, constitutionally expressed, is the ultimate law for all. If they should deliberately resolve to have immediate peace, even at the loss of their country and their liberty, I know not the power or the right to resist them. It is their own business, and they must do as they please with their own. I believe, however, they are still resolved to preserve their country and their liberty; and in this, in office or out of it, I am resolved to stand by them.

I may add that in this purpose—to save the country and its liberties—no classes of people seem so nearly unanimous as the soldiers in the

field and the sailors afloat. Do they not have the hardest of it? Who should quail when they do not? God bless the soldiers and seamen, with all their brave commanders.

Remarks on Voting as You Fight, Made to the 189th New York Regiment.

On October 24, 1864, the President addressed the 189th New York Regiment, praising the soldiers for upholding the administration on the battlefield and at the polls.

Soldiers: I am exceedingly obliged to you for this mark of respect. It is said that we have the best government the world ever knew, and I am glad to meet you, the supporters of that government. To you who render the hardest work in its support should be given the greatest credit. Others who are connected with it, and who occupy higher positions, can be dispensed with, but we cannot get along without your aid. While others differ with the administration, and, perhaps, honestly, the soldiers generally have sustained it; they have not only fought right, but, so far as could be judged from their actions, they have voted right, and I for one thank you for it. I know you are *en route* for the front, and therefore do not expect me to detain you long. I will now bid you good-morning.

Remarks on Election Day, in Response to a Serenade.

On November 9, 1864, the day of the Presidential election, the President was serenaded by citizens of Pennsylvania. He seized the opportunity to express

his gratitude to the country for its support of his labors in upholding the Union.

Friends and Fellow-citizens: Even before I had been informed by you that this compliment was paid me by loyal citizens of Pennsylvania, friendly to me, I had inferred that you were of that portion of my countrymen who think that the best interests of the nation are to be subserved by the support of the present administration. I do not pretend to say that you, who think so, embrace all the patriotism and loyalty of the country, but I do believe, and I trust without personal interest, that the welfare of the country does require that such support and indorsement should be given.

I earnestly believe that the consequences of this day's work, if it be as you assume, and as now seems probable, will be to the lasting advantage, if not to the very salvation, of the country. I cannot at this hour say what has been the result of the election. But, whatever it may be, I have no desire to modify this opinion: that all who have labored to-day in behalf of the Union have wrought for the best interests of the country and the world; not only for the present, but for all future ages.

I am thankful to God for this approval of the people; but, while deeply grateful for this mark of their confidence in me, if I know my heart, my gratitude is free from any taint of personal triumph. I do not impugn the motives of any one opposed to me. It is no pleasure to me to triumph over any one, but I give thanks to the Almighty for this evidence of the people's resolution to stand by free government and the rights of humanity.

Remarks on the Benefits of the Elective System, in Response to a Serenade.

On November 10, 1864, when it was definitely known that he had been reëlected, the President was the recipient of a serenade by citizens, in responding to which he cited the orderliness of the election as a signal proof of the stability of democratic government.

It has long been a grave question whether any government, not too strong for the liberties of its people, can be strong enough to maintain its existence in great emergencies. On this point the present rebellion brought our republic to a severe test, and a presidential election occurring in regular course during the rebellion, added not a little to the strain.

If the loyal people united were put to the utmost of their strength by the rebellion, must they not fail when divided and partially paralyzed by a political war among themselves? But the election was a necessity. We cannot have free government without elections; and if the rebellion could force us to forego or postpone a national election, it might fairly claim to have already conquered and ruined us. The strife of the election is but human nature practically applied to the facts of the case. What has occurred in this case must ever recur in similar cases. Human nature will not change. In any future great national trial, compared with the men of this, we shall have as weak and as strong, as silly and as wise, as bad and as good. Let us, therefore, study the incidents of this as philosophy to learn wisdom from, and none of them as wrongs to be revenged. But the election, along with its incidental and undesirable strife, has

done good too. It has demonstrated that a people's government can sustain a national election in the midst of a great civil war. Until now, it has not been known to the world that this was a possibility. It shows, also, how sound and how strong we still are. It shows that, even among candidates of the same party, he who is most devoted to the Union and most opposed to treason can receive most of the people's votes. It shows, also, to the extent yet known, that we have more men now than we had when the war began. Gold is good in its place, but living, brave, patriotic men are better than gold.

But the rebellion continues, and now that the election is over, may not all having a common interest reunite in a common effort to save our common country? For my own part, I have striven and shall strive to avoid placing any obstacle in the way. So long as I have been here I have not willingly planted a thorn in any man's bosom. While I am deeply sensible to the high compliment of a reëlection, and duly grateful, as I trust, to almighty God for having directed my countrymen to a right conclusion, as I think, for their own good, it adds nothing to my satisfaction that any other man may be disappointed or pained by the result.

May I ask those who have not differed with me to join with me in this same spirit toward those who have? And now let me close by asking three hearty cheers for our brave soldiers and seamen and their gallant and skilful commanders.

Remarks on Maryland's Free Constitution, to the Maryland Union Committee.

On November 17, 1864, in reply to the Maryland Union Committee, which had waited upon him in congratulation of his reëlection, President Lincoln spoke of Maryland's adoption of a free constitution as more significant than his own triumph.

The President, in reply, said that he had to confess he had been duly notified of the intention to make this friendly call some days ago, and in this he had had a fair opportunity afforded to be ready with a set speech; but he had not prepared one, being too busy for that purpose. He would say, however, that he was gratified with the result of the presidential election. He had kept as near as he could to the exercise of his best judgment for the interest of the whole country, and to have the seal of approbation stamped on the course he had pursued was exceedingly grateful to his feelings. He thought he could say, in as large a sense as any other man, that his pleasure consisted in belief that the policy he had pursued was the best, if not the only one, for the safety of the country.

He had said before, and now repeated, that he indulged in no feeling of triumph over any man who thought or acted differently from himself. He had no such feeling toward any living man. When he thought of Maryland, in particular, he was of the opinion that she had more than double her share in what had occurred in the recent elections. The adoption of a free-State constitution was a greater thing than the part taken by the people of the State in the presidential election. He would any day have stipulated to

lose Maryland in the presidential election to save it by the adoption of a free-State constitution, because the presidential election comes every four years, while that is a thing which, being done, cannot be undone. He therefore thought that in that they had a victory for the right worth a great deal more than their part in the presidential election, though of the latter he thought highly. He had once before said, but would say again, that those who have differed with us and opposed us will see that the result of the presidential election is better for their own good than if they had been successful.

Remarks on Sherman's March to the Sea, in Response to a Serenade.

On December 6, 1864, in a brief response to a serenade, President Lincoln turned the subject from his reëlection to General Sherman, who had cut himself off from Northern communication, and had plunged his army into the heart of the Confederacy.

Friends and Fellow-citizens: I believe I shall never be old enough to speak without embarrassment when I have nothing to talk about. I have no good news to tell you, and yet I have no bad news to tell. We have talked of elections until there is nothing more to say about them. The most interesting news we now have is from Sherman. We all know where he went in, but I can't tell where he will come out. I will now close by proposing three cheers for General Sherman and his army.

Remarks on Edward Everett, to a Committee Presenting a Souvenir of Gettysburg.

On January 24, 1865, a committee of ladies and gentlemen presented President Lincoln with a souvenir of Gettysburg. In response he paid a tribute to Edward Everett, the orator of the day at the dedication of the National Cemetery at Gettysburg, who had recently died (January 15, 1865).

Reverend Sir, and Ladies and Gentlemen: I accept with emotions of profoundest gratitude, the beautiful gift you have been pleased to present to me. You will, of course, expect that I acknowledge it. So much has been said about Gettysburg, and so well, that for me to attempt to say more may perhaps only serve to weaken the force of that which has already been said. A most graceful and eloquent tribute was paid to the patriotism and self-denying labors of the American ladies, on the occasion of the consecration of the national cemetery at Gettysburg, by our illustrious friend, Edward Everett, now, alas! departed from earth. His life was a truly great one, and I think the greatest part of it was that which crowned its closing years. I wish you to read, if you have not already done so, the eloquent and truthful words which he then spoke of the women of America. Truly, the services they have rendered to the defenders of our country in this perilous time, and are yet rendering, can never be estimated as they ought to be. For your kind wishes to me personally, I beg leave to render you likewise my sincerest thanks. I assure you they are reciprocated. And now, gentlemen and ladies, may God bless you all.

Remarks on the Constitutional Amendment Abolishing Slavery, in Response to a Serenade.

On January 31, 1865, in response to a serenade, the President made the following remarks on the adoption by Congress the day before of the Constitutional amendment abolishing slavery.

He supposed the passage through Congress of the constitutional amendment for the abolishment of slavery throughout the United States was the occasion to which he was indebted for the honor of this call.

The occasion was one of congratulation to the country, and to the whole world. But there is a task yet before us—to go forward and have consummated by the votes of the States that which Congress had so nobly begun yesterday. [*Applause and cries, "They will do it," etc.*] He had the honor to inform those present that Illinois had already to-day done the work. Maryland was about half through, but he felt proud that Illinois was a little ahead.

He thought this measure was a very fitting if not an indispensable adjunct to the winding up of the great difficulty. He wished the reunion of all the States perfected, and so effected as to remove all causes of disturbance in the future; and, to attain this end, it was necessary that the original disturbing cause should, if possible, be rooted out. He thought all would bear him witness that he had never shrunk from doing all that he could to eradicate slavery, by issuing an emancipation proclamation. But that proclamation falls short of what the amendment will be when fully consummated. A question might be

raised whether the proclamation was legally valid. It might be urged, that it only aided those that came into our lines, and that it was inoperative as to those who did not give themselves up; or that it would have no effect upon the children of slaves born hereafter; in fact, it would be urged that it did not meet the evil. But this amendment is a king's cure-all for all evils. It winds the whole thing up. He would repeat that it was the fitting if not the indispensable adjunct to the consummation of the great game we are playing. He could not but congratulate all present—himself, the country, and the whole world—upon this great moral victory.

The Hampton Roads Conference.

In a letter dated February 7, 1865, and addressed to Charles Francis Adams, Minister to Great Britain, Secretary Seward gives the following account of the conference which President Lincoln held with the Confederate Peace Commissioners at Hampton Roads, February 3, 1865.

On the morning of the 3d, the President, attended by the Secretary, received Messrs. Stephens, Hunter, and Campbell on board the United States steam transport *River Queen* in Hampton Roads. The conference was altogether informal. There was no attendance of secretaries, clerks, or other witnesses. Nothing was written or read. The conversation, although earnest and free, was calm, and courteous, and kind on both sides. The Richmond party approached the discussion rather indirectly, and at no time did they either make categorical demands, or tender formal stipulations, or absolute refusals. Nevertheless, during the conference,

which lasted four hours, the several points at issue between the government and the insurgents were distinctly raised, and discussed fully, intelligently, and in an amicable spirit. What the insurgent party seemed chiefly to favor was a postponement of the question of separation, upon which the war is waged, and a mutual direction of efforts of the government, as well as those of the insurgents, to some extrinsic policy or scheme for a season during which passions might be expected to subside, and the armies be reduced, and trade and intercourse between the people of both sections resumed. It was suggested by them that through such postponement we might now have immediate peace, with some not very certain prospect of an ultimate satisfactory adjustment of political relations between this government and the States, section, or people now engaged in conflict with it.

This suggestion, though deliberately considered, was nevertheless regarded by the President as one of armistice or truce, and he announced that we can agree to no cessation or suspension of hostilities, except on the basis of the disbandment of the insurgent forces, and the restoration of the national authority throughout all the States in the Union. Collaterally, and in subordination to the proposition which was thus announced, the antislavery policy of the United States was reviewed in all its bearings, and the President announced that he must not be expected to depart from the positions he had heretofore assumed in his proclamation of emancipation and other documents, as these positions were reiterated in his last annual message. It was further declared by the President that the com-

plete restoration of the national authority was an indispensable condition of any assent on our part to whatever form of peace might be proposed. The President assured the other party that, while he must adhere to these positions, he would be prepared, so far as power is lodged with the executive, to exercise liberality. His power, however, is limited by the Constitution; and when peace should be made, Congress must necessarily act in regard to appropriation of money and to the admission of representatives from the insurrectionary States. The Richmond party were then informed that Congress had, on the 31st ultimo, adopted by a constitutional majority a joint resolution submitting to the several States the proposition to abolish slavery throughout the Union, and that there is every reason to expect that it will be soon accepted by three-fourths of the States, so as to become a part of the national organic law.

The conference came to an end by mutual acquiescence, without producing an agreement of views upon the several matters discussed, or any of them. Nevertheless, it is perhaps of some importance that we have been able to submit our opinions and views directly to prominent insurgents, and to hear them in answer in a courteous and not unfriendly manner.

Acceptance of the Office of President Made to Notification Committee of Congress.

On February 9, 1865, a committee of Congress reported to President Lincoln that he had been reëlected by the Electoral College. In response he accepted the trust in the following brief remarks:

With deep gratitude to my countrymen for

this mark of their confidence; with a distrust of my own ability to perform the duty required under the most favorable circumstances, and now rendered doubly difficult by existing national perils; yet with a firm reliance on the strength of our free government, and the eventual loyalty of the people to the just principles upon which it is founded, and above all with an unshaken faith in the Supreme Ruler of nations, I accept this trust. Be pleased to signify this to the respective Houses of Congress.

Second Inaugural Address.

DELIVERED AT WASHINGTON, D. C. MARCH 4, 1865.

Fellow-countrymen: At this second appearing to take the oath of the presidential office, there is less occasion for an extended address than there was at the first. Then a statement, somewhat in detail, of a course to be pursued, seemed fitting and proper. Now, at the expiration of four years, during which public declarations have been constantly called forth on every point and phase of the great contest which still absorbs the attention and engrosses the energies of the nation, little that is new could be presented. The progress of our arms, upon which all else chiefly depends, is as well known to the public as to myself; and it is, I trust, reasonably satisfactory and encouraging to all. With high hope for the future, no prediction in regard to it is ventured.

On the occasion corresponding to this four years ago, all thoughts were anxiously directed to an impending civil war. All dreaded it—all sought to avert it. While the inaugural address

was being delivered from this place, devoted altogether to saving the Union without war, insurgent agents were in the city seeking to destroy it without war—seeking to dissolve the Union, and divide effects, by negotiation. Both parties deprecated war; but one of them would make war rather than let the nation survive; and the other would accept war rather than let it perish. And the war came.

One-eighth of the whole population were colored slaves, not distributed generally over the Union, but localized in the Southern part of it. These slaves constituted a peculiar and powerful interest. All knew that this interest was, somehow, the cause of the war. To strengthen, perpetuate, and extend this interest was the object for which the insurgents would rend the Union, even by war; while the government claimed no right to do more than to restrict the territorial enlargement of it.

Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with, or even before, the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible, and pray to the same God; and each invokes his aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayers of both could not be answered—that of neither has been answered fully.

The Almighty has his own purposes. "Woe

unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh." If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether."

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

Remarks on the Employment of Negroes in the Confederate Army, Made to an Indiana Regiment.

On March 17, 1865, in an address to an Indiana Regiment, the President took occasion to animadvert

on the reported intention of the Confederacy to employ negroes in the army.

Fellow-citizens: A few words only. I was born in Kentucky, raised in Indiana, reside in Illinois, and now, here, it is my duty to care equally for the good people of all the States. I am to-day glad of seeing it in the power of an Indiana regiment to present this captured flag to the good governor of their State; and yet I would not wish to compliment Indiana above other States, remembering that all have done so well.

There are but few aspects of this great war on which I have not already expressed my views by speaking or writing. There is one—the recent effort of "our erring brethren," sometimes so called, to employ the slaves in their armies. The great question with them has been, "Will the negro fight for them?" They ought to know better than we, and doubtless do know better than we. I may incidentally remark, that having in my life heard many arguments—or strings of words meant to pass for arguments—intended to show that the negro ought to be a slave—if he shall now really fight to keep himself a slave, it will be a far better argument why he should remain a slave than I have ever before heard. He, perhaps, ought to be a slave if he desires it ardently enough to fight for it. Or, if one out of four will, for his own freedom, fight to keep the other three in slavery, he ought to be a slave for his selfish meanness. I have always thought that all men should be free; but if any should be slaves, it should be first those who desire it for themselves, and secondly those who desire it for others. Whenever I hear any one

arguing for slavery, I feel a strong impulse to see it tried on him personally.

There is one thing about the negroes' fighting for the rebels which we can know as well as they can, and that is that they cannot at the same time fight in their armies and stay at home and make bread for them. And this being known and remembered, we can have but little concern whether they become soldiers or not. I am rather in favor of the measure, and would at any time, if I could, have loaned them a vote to carry it. We have to reach the bottom of the insurgent resources; and that they employ, or seriously think of employing, the slaves as soldiers, gives us glimpses of the bottom. Therefore I am glad of what we learn on this subject.

Speech on the Reconstruction of the Southern States.

On April 11, 1865, two days after the surrender of General Lee at Appomattox, President Lincoln delivered what proved to be his last public address. It dealt with the reconstruction of the governments of the Southern States, especially of Louisiana.

We meet this evening not in sorrow, but in gladness of heart. The evacuation of Petersburg and Richmond, and the surrender of the principal insurgent army, give hope of a righteous and speedy peace, whose joyous expression cannot be restrained. In the midst of this, however, He from whom all blessings flow must not be forgotten. A call for a national thanksgiving is being prepared, and will be duly promulgated. Nor must those whose harder part gives us the cause of rejoicing be overlooked. Their honors must

not be parceled out with others. I myself was near the front, and had the high pleasure of transmitting much of the good news to you; but no part of the honor for plan or execution is mine. To General Grant, his skilful officers and brave men, all belongs. The gallant navy stood ready, but was not in reach to take active part.

By these recent successes the reinauguration of the national authority — reconstruction — which has had a large share of thought from the first, is pressed much more closely upon our attention. It is fraught with great difficulty. Unlike a case of war between independent nations, there is no authorized organ for us to treat with—no one man has authority to give up the rebellion for any other man. We simply must begin with and mold from disorganized and discordant elements. Nor is it a small additional embarrassment that we, the loyal people, differ among ourselves as to the mode, manner, and measure of reconstruction. As a general rule, I abstain from reading the reports of attacks upon myself, wishing not to be provoked by that to which I cannot properly offer an answer. In spite of this precaution, however, it comes to my knowledge that I am much censured for some supposed agency in setting up and seeking to sustain the new State government of Louisiana.

In this I have done just so much as, and no more than, the public knows. In the annual message of December, 1863, and in the accompanying proclamation, I presented a plan of reconstruction, as the phrase goes, which I promised, if adopted by any State, should be acceptable to and sustained by the executive government of the nation. I distinctly stated that this was not the

only plan which might possibly be acceptable, and I also distinctly protested that the executive claimed no right to say when or whether members should be admitted to seats in Congress from such States. This plan was in advance submitted to the then Cabinet, and distinctly approved by every member of it. One of them suggested that I should then and in that connection apply the Emancipation Proclamation to the theretofore excepted parts of Virginia and Louisiana; that I should drop the suggestion about apprenticeship for freed people, and that I should omit the protest against my own power in regard to the admission of members to Congress. But even he approved every part and parcel of the plan which has since been employed or touched by the action of Louisiana.

The new constitution of Louisiana, declaring emancipation for the whole State, practically applies the proclamation to the part previously excepted. It does not adopt apprenticeship for freed people, and it is silent, as it could not well be otherwise, about the admission of members to Congress. So that, as it applies to Louisiana, every member of the Cabinet fully approved the plan. The message went to Congress, and I received many commendations of the plan, written and verbal, and not a single objection to it from any professed emancipationist came to my knowledge until after the news reached Washington that the people of Louisiana had begun to move in accordance with it. From about July, 1862, I had corresponded with different persons supposed to be interested [*in*] seeking a reconstruction of a State government for Louisiana. When the message of 1863, with the plan before mentioned,

reached New Orleans, General Banks wrote me that he was confident that the people, with his military coöperation, would reconstruct substantially on that plan. I wrote to him and some of them to try it. They tried it, and the result is known. Such has been my only agency in getting up the Louisiana government.

As to sustaining it, my promise is out, as before stated. But as bad promises are better broken than kept, I shall treat this as a bad promise, and break it whenever I shall be convinced that keeping it is adverse to the public interest; but I have not yet been so convinced. I have been shown a letter on this subject, supposed to be an able one, in which the writer expresses regret that my mind has not seemed to be definitely fixed on the question whether the seceded States, so called, are in the Union or out of it. It would perhaps add astonishment to his regret were he to learn that since I have found professed Union men endeavoring to make that question, I have purposely forborne any public expression upon it. As appears to me, that question has not been, nor yet is, a practically material one, and that any discussion of it, while it thus remains practically immaterial, could have no effect other than the mischievous one of dividing our friends. As yet, whatever it may hereafter become, that question is bad as the basis of a controversy, and good for nothing at all—a merely pernicious abstraction.

We all agree that the seceded States, so called, are out of their proper practical relation with the Union, and that the sole object of the government, civil and military, in regard to those States is to again get them into that proper practical

relation. I believe that it is not only possible, but in fact easier, to do this without deciding or even considering whether these States have ever been out of the Union, than with it. Finding themselves safely at home, it would be utterly immaterial whether they had ever been abroad." Let us all join in doing the acts necessary to restoring the proper practical relations between these States and the Union, and each forever after innocently indulge his own opinion whether in doing the acts he brought the States from without into the Union, or only gave them proper assistance, they never having been out of it. The amount of constituency, so to speak, on which the new Louisiana government rests, would be more satisfactory to all if it contained 50,000 or 30,000, or even 20,000, instead of only about 12,000, as it does. It is also unsatisfactory to some that the elective franchise is not given to the colored man. I would myself prefer that it were now conferred on the very intelligent, and on those who serve our cause as soldiers.

Still, the question is not whether the Louisiana government, as it stands, is quite all that is desirable. The question is, will it be wiser to take it as it is and help to improve it, or to reject and disperse it? Can Louisiana be brought into proper practical relation with the Union sooner by sustaining or by discarding her new State government? Some 12,000 voters in the heretofore slave State of Louisiana have sworn allegiance to the Union, assumed to be the rightful political power of the State, held elections, organized a State government, adopted a free-State constitution, giving the benefit of public schools equally to black and white, and empowering the

legislature to confer the elective franchise upon the colored man. Their legislature has already voted to ratify the constitutional amendment recently passed by Congress, abolishing slavery throughout the nation. These 12,000 persons are thus fully committed to the Union and to perpetual freedom in the State—committed to the very things, and nearly all the things, the nation wants —and they ask the nation's recognition and its assistance to make good their committal.

Now, if we reject and spurn them, we do our utmost to disorganize and disperse them. We, in effect, say to the white man: You are worthless or worse; we will neither help you, nor be helped by you. To the blacks we say: This cup of liberty which these, your old masters, hold to your lips we will dash from you, and leave you to the chances of gathering the spilled and scattered contents in some vague and undefined when, where, and how. If this course, discouraging and paralyzing both white and black, has any tendency to bring Louisiana into proper practical relations with the Union, I have so far been unable to perceive it. If, on the contrary, we recognize and sustain the new government of Louisiana, the converse of all this is made true. We encourage the hearts and nerve the arms of the 12,000 to adhere to their work, and argue for it, and proselyte for it, and fight for it, and feed it, and grow it, and ripen it to a complete success. The colored man, too, in seeing all united for him, is inspired with vigilance, and energy, and daring, to the same end. Grant that he desires the elective franchise, will he not attain it sooner by saving the already advanced steps toward it than by running backward over them? Concede

that the new government of Louisiana is only to what it should be as the egg is to the fowl, we shall sooner have the fowl by hatching the egg than by smashing it.

Again, if we reject Louisiana we also reject one vote in favor of the proposed amendment to the national Constitution. To meet this proposition it has been argued that no more than three-fourths of those States which have not attempted secession are necessary to validly ratify the amendment. I do not commit myself against this further than to say that such a ratification would be questionable, and sure to be persistently questioned, while a ratification by three-fourths of all the States would be unquestioned and unquestionable. I repeat the question: Can Louisiana be brought into proper practical relation with the Union sooner by sustaining or by discarding her new State government? What has been said of Louisiana will apply generally to other States. And yet so great peculiarities pertain to each State, and such important and sudden changes occur in the same State, and withal so new and unprecedented is the whole case that no exclusive and inflexible plan can safely be prescribed as to details and collaterals. Such exclusive and inflexible plan would surely become a new entanglement. Important principles may and must be inflexible. In the present situation, as the phrase goes, it may be my duty to make some new announcement to the people of the South. I am considering, and shall not fail to act when satisfied that action will be proper.

Conversations and Anecdotes

Reported by F. B. Carpenter in his "Six Months at the White House with Abraham Lincoln"

CONVERSATIONS AND ANECDOTES

By F. B. Carpenter.

From February to August, 1864, the artist F. B. Carpenter was an occupant of the Executive Mansion engaged in painting his masterpiece, "The First Reading of the Emancipation Proclamation before the Cabinet." He had many conversations with the President, heard many stories told by him and more told of him, and witnessed numerous incidents that revealed in a striking way the personality of the "First American." These he gathered together and published shortly after the death of Lincoln, in a volume entitled "Six Months at the White House with Abraham Lincoln." The best of these conversations and anecdotes are here reproduced.

The History of the Emancipation Proclamation.

The appointed hour found me at the well-remembered door of the official chamber,—that door watched daily, with so many conflicting emotions of hope and fear, by the anxious throng regularly gathered there. The President had preceded me, and was already deep in Acts of Congress, with which the writing-desk was strewed, awaiting his signature. He received me pleasantly, giving me a seat near his own arm-chair; and after having read Mr. Lovejoy's note, he

took off his spectacles, and said, "Well, Mr. C——, we will turn you in loose here, and try to give you a good chance to work out your idea." Then, without paying much attention to the enthusiastic expression of my ambitious desire and purpose, he proceeded to give me a detailed account of the history and issue of the great proclamation.

"It had got to be," said he, "midsummer, 1862. Things had gone on from bad to worse, until I felt that we had reached the end of our rope on the plan of operations we had been pursuing; that we had about played our last card, and must change our tactics, or lose the game! I now determined upon the adoption of the emancipation policy; and, without consultation with, or the knowledge of the Cabinet, I prepared the original draft of the proclamation, and, after much anxious thought, called a Cabinet meeting upon the subject. This was the last of July, or the first part of the month of August, 1862." (The exact date he did not remember.) "This Cabinet meeting took place, I think, upon a Saturday. All were present, excepting Mr. Blair, the Postmaster-General, who was absent at the opening of the discussion, but came in subsequently. I said to the Cabinet that I had resolved upon this step, and had not called them together to ask their advice, but to lay the subject-matter of a proclamation before them; suggestions as to which would be in order, after they had heard it read. Mr. Lovejoy," said he, "was in error when he informed you that it excited no comment, excepting on the part of Secretary Seward. Various suggestions were offered. Secretary Chase wished the language

stronger in reference to the arming of the blacks. Mr. Blair, after he came in, deprecated the policy, on the ground that it would cost the Administration the fall elections. Nothing, however, was offered that I had not already fully anticipated and settled in my own mind, until Secretary Seward spoke. He said in substance: 'Mr. President, I approve of the proclamation, but I question the expediency of its issue at this juncture. The depression of the public mind, consequent upon our repeated reverses, is so great that I fear the effect of so important a step. It may be viewed as the last measure of an exhausted government, a cry for help; the government stretching forth its hands to Ethiopia, instead of Ethiopia stretching forth her hands to the government.' His idea," said the President, "was that it would be considered our last *shrick,* on the retreat." (This was his *precise* expression.) "'Now,' continued Mr. Seward, 'while I approve the measure, I suggest, sir, that you postpone its issue, until you can give it to the country supported by military success, instead of issuing it, as would be the case now, upon the greatest disasters of the war!'" Mr. Lincoln continued: "The wisdom of the view of the Secretary of State struck me with very great force. It was an aspect of the case that, in all my thought upon the subject, I had entirely overlooked. The result was that I put the draft of the proclamation aside, as you do your sketch for a picture, waiting for a victory. From time to time I added or changed a line, touching it up here and there, anxiously watching the progress of events. Well, the next news we had was of Pope's disaster, at Bull Run. Things looked

darker than ever. Finally, came the week of the battle of Antietam. I determined to wait no longer. The news came, I think, on Wednesday, that the advantage was on our side. I was then staying at the Soldiers' Home (three miles out of Washington). Here I finished writing the second draft of the preliminary proclamation; came up on Saturday; called the Cabinet together to hear it, and it was published the following Monday."

At the final meeting of September 20th, another interesting incident occurred in connection with Secretary Seward. The President had written the important part of the proclamation in these words:—

"That, on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any State or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever FREE; and the Executive Government of the United States, including the military and naval authority thereof, will *recognize* the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom." "When I finished reading this paragraph," resumed Mr. Lincoln, "Mr. Seward stopped me, and said, 'I think, Mr. President, that you should insert after the word *"recognize,"* in that sentence, the words *"and maintain."'* I replied that I had already fully considered the import of that expression in this connection, but I had not introduced it, because it was not my way to promise what I was not entirely *sure*

that I could perform, and I was not prepared to say that I thought we were exactly able to 'maintain' this."

"But," said he, "Seward insisted that we ought to take this ground; and the words finally went in!"

"It is a somewhat remarkable fact," he subsequently remarked, "that there were just one hundred days between the dates of the two proclamations issued upon the 22d of September and the 1st of January. I had not made the calculation at the time."

Signing the Emancipation Proclamation.

The final Proclamation was signed on New-Year's Day, 1863. The President remarked to Mr. Colfax, the same evening, that the signature appeared somewhat tremulous and uneven. "Not," said he, "because of any uncertainty or hesitation on my part; but it was just after the public reception, and three hours' hand-shaking is not calculated to improve a man's chirography." Then changing his tone, he added: "The South had fair warning, that if they did not return to their duty, I should strike at this pillar of their strength. The promise must now be kept, and I shall never recall one word."

I remember to have asked him, on one occasion, if there was not some opposition manifested on the part of several members of the Cabinet to this policy. He replied, "Nothing more than I have stated to you. Mr. Blair thought we should lose the fall elections, and opposed it on that ground only." "I have understood," said I, "that Secretary Smith was not in favor of your

action. Mr. Blair told me that, when the meeting closed, he and the Secretary of the Interior went away together, and that the latter said to him, if the President carried out that policy, he might count on losing *Indiana,* sure!" "He never said anything of the kind to me," returned the President. "And what is Mr. Blair's opinion now?" I asked. "Oh," was the prompt reply, "he proved right in regard to the fall elections, but he is satisfied that we have since gained more than we lost." "I have been told," I added, "that Judges Bates doubted the constitutionality of the proclamation." "He never expressed such an opinion in my hearing," replied Mr. Lincoln. "No member of the Cabinet ever dissented from the policy, in any conversation with me."

Mr. Chase told me that at the Cabinet meeting, immediately after the battle of Antietam, and just prior to the issue of the September Proclamation, the President entered upon the business before them, by saying that "the time for the annunciation of the emancipation policy could be no longer delayed. Public sentiment," he thought, "would sustain it—many of his warmest friends and supporters demanded it—*and he had promised his God that he would do it!*" The last part of this was uttered in a low tone, and appeared to be heard by no one but Secretary Chase, who was sitting near him. He asked the President if he correctly understood him. Mr. Lincoln replied: *"I made a solemn vow before God, that if General Lee was driven back from Pennsylvania, I would crown the result by the declaration of freedom to the slaves."*

In February, 1865, a few days after the pas-

sage of the "Constitutional Amendment," I went to Washington, and was received by Mr. Lincoln with the kindness and familiarity which had characterized our previous intercourse. I said to him at this time that I was very proud to have been the artist to have first conceived of the design of painting a picture commemorative of the Act of Emancipation; that subsequent occurrences had only confirmed *my own first judgment* of that act as the most sublime moral event in our history. "Yes," said he,—and never do I remember to have noticed in him more earnestness of expression or manner,—"as affairs have turned, *it is the central act of my administration, and the great event of the nineteenth century.*"

Interview with George Thompson.

Mr. George Thompson, the English anti-slavery orator, delivered an address in the House of Representatives, to a large audience, April 6th, 1864. Among the distinguished persons present was President Lincoln, who was greatly interested. The following morning, Mr. Thompson and party, consisting of Rev. John Pierpont, Oliver Johnson, formerly President of the Anti-Slavery Society of New York, and the Hon. Lewis Clephane, of Washington, called at the White House. The President was alone when their names were announced, with the exception of myself. Dropping all business, he ordered the party to be immediately admitted. Greeting them very cordially, the gentlemen took seats, and Mr. Thompson commenced conversation by referring to the condition of public sentiment in England in regard to the great conflict the na-

tion was passing through. He said the aristocracy and the "money interest" were desirous of seeing the Union broken up, but that the great heart of the masses beat in sympathy with the North. They instinctively felt that the cause of liberty was bound up with our success in putting down the Rebellion, and the struggle was being watched with the deepest anxiety.

Mr. Lincoln thereupon said: "Mr. Thompson, the people of Great Britain, and of other foreign governments, were in one great error in reference to this conflict. They seemed to think that, the moment I was President, I had the power to abolish slavery, forgetting that before I could have any power whatever, I had to take the oath to support the Constitution of the United States, and execute the laws as I found them. When the Rebellion broke out, my duty did not admit of a question. That was, first, by all strictly lawful means to endeavor to maintain the integrity of the government. I did not consider that I had a *right* to touch the 'State' institution of 'Slavery' until all other measures for restoring the Union had failed. The paramount idea of the constitution is the preservation of the Union. It may not be specified in so many words, but that this was the idea of its founders is evident; for, without the Union, the constitution would be worthless. It seems clear, then, that in the last extremity, if any local institution threatened the existence of the Union, the Executive could not hesitate as to his duty. In our case, the moment came when I felt that slavery must die that the nation might live! I sometimes used the illustration in this connection of a man with a diseased limb, and his sur-

geon. So long as there is a chance of the patient's restoration, the surgeon is solemnly bound to try to save both life *and* limb; but when the crisis comes, and the limb must be sacrificed as the only chance of saving the life, no honest man will hesitate.

"Many of my strongest supporters urged *Emancipation* before I thought it indispensable, and, I may say, before I thought the country ready for it. It is my conviction that, had the proclamation been issued even six months earlier than it was, public sentiment would not have sustained it. Just so, as to the subsequent action in reference to enlisting blacks in the Border States. The step, taken sooner, could not, in my judgment, have been carried out. A man watches his pear-tree day after day, impatient for the ripening of the fruit. Let him attempt to *force* the process, and he may spoil both fruit and tree. But let him patiently *wait,* and the ripe pear at length falls into his lap! We have seen this great revolution in public sentiment slowly but *surely* progressing, so that, when final action came, the opposition was not strong enough to defeat the purpose. I can now solemnly assert," he concluded, "that I have a clear conscience in regard to my action on this momentous question. I have done what no man could have helped doing, standing in my place."

On Threats of Assassination.

On the way to the sculptor's studio a conversation occurred of much significance, in view of the terrible tragedy so soon to paralyze every loyal heart in the nation. A late number of the

New York *Tribune* had contained an account from a correspondent within the Rebel lines, of an elaborate conspiracy, matured in Richmond, to abduct, or assassinate—if the first was not found practicable—the person of the President. A secret organization, composed, it was stated, of five hundred or a thousand men, had solemnly sworn to accomplish the deed. Mr. Lincoln had not seen or heard of this account, and at his request, I gave him the details. Upon the conclusion, he smiled incredulously, and said: "Well, even if true, I do not see what the Rebels would gain by killing or getting possession of me. I am but a single individual, and it would not help their cause or make the least difference in the progress of the war. Everything would go right on just the same. Soon after I was nominated at Chicago, I began to receive letters threatening my life. The first one or two made me a little uncomfortable, but I came at length to look for a regular instalment of this kind of correspondence in every week's mail, and up to inauguration day I was in constant receipt of such letters. It is no uncommon thing to receive them now; but they have ceased to give me any apprehension." I expressed some surprise at this, but he replied in his peculiar way, "Oh, there is nothing like getting *used* to things!"

In reply to the remonstrances of friends, who were afraid of his constant exposure to danger, he had but one answer: "If they kill me, the next man will be just as bad for them; and in a country like this, where our habits are simple, and must be, assassination is always possible, and will come, if they are determined upon it."

A cavalry guard was once placed at the gates of the White House for a while, and he said, privately, that "he worried until he got rid of it."

Considering the many open and secret threats to take his life, it is not surprising that Mr. Lincoln had many thoughts about his coming to a sudden and violent end. He once said that he felt the force of the expression, "To take one's life in his hand"; but that he would not like to face death suddenly. He said that he thought himself a great coward physically, and was sure that he would make a poor soldier, for, unless there was something inspiriting in the excitement of a battle, he was sure that he would drop his gun and run, at the first symptom of danger. That was said sportively, and he added, "Moral cowardice is something which I think I never had."

On Critics of the Administration.

At the White House one day some gentlemen were present from the West, excited and troubled about the commissions or omissions of the Administration. The President heard them patiently, and then replied: "Gentlemen, suppose all the property you were worth was in gold, and you had put it in the hands of Blondin to carry across the Niagara River on a rope, would you shake the cable, or keep shouting out to him, 'Blondin, stand up a little straighter—Blondin, stoop a little more—go a little faster—lean a little more to the north—lean a little more to the south.' No, you would hold your breath as well as your tongue, and keep your hands off

until he was safe over. The Government are carrying an immense weight. Untold treasures are in their hands. They are doing the very best they can. Don't badger them. Keep silence, and we'll get you safe across."

The President was once speaking of an attack made on him by the Committee on the Conduct of the War, for a certain alleged blunder, or something worse, in the Southwest—the matter involved being one which had fallen directly under the observation of the officer to whom he was talking, who possessed official evidence completely upsetting all the conclusions of the Committee.

"Might it not be well for me," queried the officer, "to set this matter right in a letter to some paper, stating the facts as they actually transpired?"

"Oh, no," replied the President, "at least, not now. If I were to try to read, much less answer, all the attacks made on me, this shop might as well be closed for any other business. I do the very best I know how—the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference."

At one of the "levees," in the winter of 1864, during a lull in the hand-shaking, Mr. Lincoln was addressed by two lady friends, one of whom is the wife of a gentleman subsequently called into the Cabinet. Turning to them with a weary air, he remarked that it was a relief to have now and then those to talk to who had no favors to ask. The lady referred to is a radical,—a

New Yorker by birth, but for many years a resident of the West. She replied, playfully, "Mr. President, I *have* one request to make." "Ah!" said he, at once looking grave. "Well, what is it?" "That you suppress the infamous Chicago *Times*," was the rejoinder. After a brief pause, Mr. Lincoln asked her if she had ever tried to imagine how she would have felt, in some former administration to which she was opposed, if her favorite newspaper had been seized by the government, and suppressed. The lady replied that it was not a parallel case; that in circumstances like those then existing, when the nation was struggling for its very life, such utterances as were daily put forth in that journal should be suppressed by the strong hand of authority; that the cause of loyalty and good government demanded it. "I fear you do not fully comprehend," returned the President, "the danger of abridging the *liberties* of the people. Nothing but the very sternest necessity can ever justify it. A government had better go to the very extreme of toleration, than to do aught that could be construed into an interference with, or to jeopardize in any degree, the common rights of its citizens."

It was, perhaps, in connection with the newspaper attacks, that Mr. Lincoln told, during the sitting, this story: "A traveller on the frontier found himself out of his reckoning one night in a most inhospitable region. A terrific thunderstorm came up, to add to his trouble. He floundered along until his horse at length gave out. The lightning afforded him the only clew to his way, but the peals of thunder were frightful. One bolt, which seemed to crash the earth be-

neath him, brought him to his knees. By no means a praying man, his petition was short and to the point,—'O Lord, if it is all the same to you, give us a little more light and a little less noise!' "

Lincoln at the Soldiers' Home.

"The Soldiers' Home," writes a California lady,* who visited Mr. Lincoln there, "is a few miles out of Washington on the Maryland side. It is situated on a beautifully wooded hill, which you ascend by a winding path, shaded on both sides by wide-spread branches, forming a green arcade above you. When you reach the top you stand between two mansions, large, handsome, and substantial, but with nothing about them indicative of the character of either. That on your left is the Presidential country-house; that directly before you, the 'Rest' for soldiers who are too old for further service. . . .

"Around the 'Home' grows every variety of tree, particularly of the evergreen class. Their branches brushed into the carriage as we passed along, and left with us that pleasant, woody smell belonging to leaves. One of the ladies, catching a bit of green from one of these intruding branches, said it was cedar, and another thought it spruce.

" 'Let me discourse on a theme I understand,' said the President. 'I know all about trees in right of being a backwoodsman. I'll show you the difference between spruce, pine, and cedar, and this shred of green, which is neither one nor

* In the San Francisco *Bulletin*.

the other, but a kind of illegitimate cypress.' He then proceeded to gather specimens of each, and explain the distinctive formation of foliage belonging to every species. 'Trees,' he said, 'are as deceptive in their likeness to one another as are certain classes of men, amongst whom none but a physiognomist's eye can detect dissimilar moral features until events have developed them. Do you know it would be a good thing if in all the schools proposed and carried out by the improvement of modern thinkers, we could have a school of events?'

"'A school of events?' repeated the lady he addressed.

"'Yes,' he continued, 'since it is only by that active development that character and ability can be tested. Understand me, I now mean men, not trees; *they* can be tried, and an analysis of their strength obtained less expensive to life and human interests than man's. What I say now is a mere whimsey, you know; but when I speak of a school of events, I mean one in which, before entering real life, students might pass through the mimic vicissitudes and situations that are necessary to bring out their powers and mark the caliber to which they are assigned. Thus, one could select from the graduates an invincible soldier, equal to any position, with no such word as fail; a martyr to Right, ready to give up life in the cause; a politician too cunning to be outwitted; and so on. These things have all to be tried, and their sometime failure creates confusion as well as disappointment. There is no more dangerous or expensive analysis than that which consists of trying a man.'

"'Do you think all men are tried?' was asked.

"'Scarcely,' said Mr. Lincoln, 'or so many would not fit their place so badly. Your friend, Mr. Beecher, being an eloquent man, explains this well in his quaint illustration of people out of their sphere,—the clerical faces he has met with in gay, rollicking life, and the natural wits and good brains that have by a freak dropped into ascetic robes.'

"'Some men seem able to do what they wish in any position, being equal to them all,' said some one.

"'Versatility,' replied the President, 'is an injurious possession, since it never can be greatness. It misleads you in your calculations from its very agreeability, and it inevitably disappoints you in any great trust from its want of depth. A versatile man, to be safe from execration, should never soar; mediocrity is sure of detection.'

On Shakspeare.

Presently the conversation turned upon Shakspeare, of whom it is well known Mr. Lincoln was very fond. He once remarked, "It matters not to me whether Shakspeare be well or ill acted; with him the thought suffices." Edwin Booth was playing an engagement at this time at Grover's Theatre. He had been announced for the coming evening in his famous part of *Hamlet*. The President had never witnessed his representation of this character, and he proposed being present. The mention of this play, which I afterward learned had at all times a peculiar charm for Mr. Lincoln's mind, waked up a train of thought I was not prepared for.

Said he,—and his words have often returned to me with a sad interest since his own assassination,—"There is one passage of the play of 'Hamlet' which is very apt to be slurred over by the actor, or omitted altogether, which seems to me the choicest part of the play. It is the soliloquy of the king, after the murder. It always struck me as one of the finest touches of nature in the world."

Then, throwing himself into the very spirit of the scene, he took up the words:—

> "O my offence is rank, it smells to heaven;
> It hath the primal eldest curse upon 't."

He repeated this entire passage from memory, with a feeling and appreciation unsurpassed by anything I ever witnessed upon the stage. Remaining in thought for a few moments, he continued:—

"The opening of the play of 'King Richard the Third' seems to me often entirely misapprehended. It is quite common for an actor to come upon the stage, and, in a sophomoric style, to begin with a flourish:—

> "'Now is the winter of our discontent
> Made glorious summer by this sun of York,
> And all the clouds that lowered upon our house,
> In the deep bosom of the ocean buried!'

Now," said he, "this is all wrong. Richard, you remember, had been, and was then, plotting the destruction of his brothers, to make room for himself. Outwardly, the most loyal to the newly crowned king, secretly he could scarcely contain his impatience at the obstacles still in the way of his own elevation. He appears upon the stage,

just after the crowning of Edward, burning with repressed hate and jealousy. The prologue is the utterance of the most intense bitterness and satire."

Then, unconsciously assuming the character, Mr. Lincoln repeated, also from memory, Richard's soliloquy, rendering it with a degree of force and power that made it seem like a new creation to me. Though familiar with the passage from boyhood, I can truly say that never till that moment had I fully appreciated its spirit. I could not refrain from laying down my palette and brushes, and applauding heartily, upon his conclusion, saying, at the same time, half in earnest, that I was not sure but that he had made a mistake in the choice of a profession, considerably, as may be imagined, to his amusement. Mr. Sinclair has since repeatedly said to me that he never heard these choice passages of Shakspeare rendered with more effect by the most famous of modern actors.

Lincoln's Purity of Heart.

Mr. Lincoln, I am convinced, has been greatly wronged in this respect [*enjoyment of salacious stories*]. Every foul-mouthed man in the country gave currency to the slime and filth of his own imagination by attributing it to the President. It is but simple justice to his memory that I should state, that during the entire period of my stay in Washington, after witnessing his intercourse with nearly all classes of men, embracing governors, senators, members of Congress, officers of the army, and intimate friends, I cannot recollect to have heard him relate a

circumstance to any one of them, which would have been out of place uttered in a ladies' drawing-room. And this testimony is not unsupported by that of others, well entitled to consideration. Dr. Stone, his family physician, came in one day to see my studies. Sitting in front of that of the President,—with whom he did not sympathize politically,—he remarked, with much feeling, "It is the province of a physician to probe deeply the interior lives of men; and I affirm that Mr. Lincoln is the purest hearted man with whom I ever came in contact." Secretary Seward, who of the Cabinet officers was probably most intimate with the President, expressed the same sentiment in still stronger language. He once said to the Rev. Dr. Bellows: "Mr. Lincoln is the best man I ever knew!"

Lincoln's Tenderness of Heart.

Referring to Mr. Lincoln's never-failing fund of anecdote, Judge Bates, Attorney-General, remarked, "The character of the President's mind is such that his thought habitually takes on this form of illustration, by which the point he wishes to enforce is invariably brought home with a strength and clearness impossible in hours of abstract argument. Mr. Lincoln," he added, "comes very near being a perfect man, according to my ideal of manhood. He lacks but one thing." Looking up from my palette, I asked, musingly, if this was official dignity as President. "No," replied Judge Bates, "that is of little consequence. His deficiency is in the element of *will*. I have sometimes told him, for instance, that he was unfit to be intrusted with the pardoning power.

Why, if a man comes to him with a touching story, his judgment is almost certain to be affected by it. Should the applicant be a *woman*, a wife, a mother, or a sister,—in nine cases out of ten, her tears, if nothing else, are sure to prevail."

Lincoln the Pardoner.

The opinion of the Attorney-General, Judge Bates, as to the safety of Mr. Lincoln's being intrusted with the pardoning power, was founded upon an intimate knowledge of the man. A nature of such tenderness and humanity would have been in danger of erring on what many would call the weak side, had it not been balanced by an unusual degree of strong practical good sense and judgment.

The Secretary of War, and generals in command, were frequently much annoyed at being overruled,—the discipline and efficiency of the service being thereby, as they considered, greatly endangered. But there was no going back of the simple signature, "A. Lincoln," attached to proclamation or reprieve.

The Hon. Mr. Kellogg, representative from Essex County, New York, received a despatch one evening from the army, to the effect that a young townsman, who had been induced to enlist through his instrumentality, had, for a serious misdemeanor, been convicted by a court-martial, and was to be shot the next day. Greatly agitated, Mr. Kellogg went to the Secretary of War, and urged, in the strongest manner, a reprieve. Stanton was inexorable. "Too many cases of the kind had been let off," he said; "and it was time

an example was made." Exhausting his eloquence in vain, Mr. Kellogg said,—"Well, Mr. Secretary, the boy is not going to be *shot*,—of that I give you fair warning!" Leaving the War Department, he went directly to the White House, although the hour was late. The sentinel on duty told him that special orders had been issued to admit no one whatever that night. After a long parley, by pledging himself to assume the responsibility of the act, the congressman passed in. The President had retired; but, indifferent to etiquette or ceremony, Judge Kellogg pressed his way through all obstacles to his sleeping apartment. In an excited manner he stated that the despatch announcing the hour of execution had but just reached him. "This man must not be shot, Mr. President," said he. "I can't help what he may have done. Why, he is an old neighbor of mine; I can't allow him to be shot!" Mr. Lincoln had remained in bed, quietly listening to the vehement protestations of his old friend (they were in Congress together). He at length said: "Well, I don't believe *shooting* him will do him any good. Give me that pen." And, so saying, "red tape" was unceremoniously cut, and another poor fellow's lease of life was indefinitely extended.

One night Speaker Colfax left all other business to ask the President to respite the son of a constituent, who was sentenced to be shot, at Davenport, for desertion. He heard the story with his usual patience, though he was wearied out with incessant calls, and anxious for rest, and then replied: "Some of our generals complain that I impair discipline and subordination in the army by my pardons and respites, but it makes

me rested, after a hard day's work, if I can find some good excuse for saving a man's life, and I go to bed happy as I think how joyous the signing of my name will make him and his family and his friends."

Mr. Van Alen, of New York, in an account furnished the *Evening Post*, wrote: "I well remember the case of a poor woman who sought, with the persistent affection of a mother, for the pardon of her son condemned to death. She was successful in her petition. When she had left the room, Mr. Lincoln turned to me and said: 'Perhaps I have done wrong, but at all events I have made that poor woman happy.'"

The Hon. Thaddeus Stevens told me that on one occasion he called at the White House with an elderly lady, in great trouble, whose son had been in the army, but for some offence had been court-martialled, and sentenced either to death, or imprisonment at hard labor for a long term. There were some extenuating circumstances; and after a full hearing, the President turned to the representative, and said: "Mr. Stevens, do you think this is a case which will warrant my interference?" "With my knowledge of the facts and the parties," was the reply, "I should have no hesitation in granting a pardon." "Then," returned Mr. Lincoln, "I will pardon him," and he proceeded forthwith to execute the paper. The gratitude of the mother was too deep for expression, and not a word was said between her and Mr. Stevens until they were halfway down the stairs on their passage out, when she suddenly broke forth in an excited manner with the words, "I knew it was a copperhead lie!" "What do you refer to, madam?"

asked Mr. Stevens. "Why, they told me he was an ugly looking man," she replied, with vehemence. "He is the handsomest man I ever saw in my life!" And surely for that mother, and for many another throughout the land, no carved statue of ancient or modern art, in all its symmetry, can have the charm which will for evermore encircle that careworn but gentle face, expressing as lineaments of ruler never expressed before, "Malice towards none—Charity for all."

The Amnesty Proclamation.

One of the party took occasion shortly to endorse very decidedly the Amnesty Proclamation, which had been severely censured by many friends of the Administration. This approval appeared to touch Mr. Lincoln deeply. He said, with a great deal of emphasis, and with an expression of countenance I shall never forget, "When a man is sincerely *penitent* for his misdeeds, and gives satisfactory evidence of the same, he can safely be pardoned, and there is no exception to the rule."

"The Scoundrel Will Get Off."

A couple of well-known New York gentlemen called upon the President one day to solicit a pardon for a man who, while acting as mate of a sailing vessel, had struck one of his men a blow which resulted in his death. Convicted and sentenced for manslaughter, a powerful appeal was made in his behalf, as he had previously borne an excellent character. Giving the facts a hearing, Mr. Lincoln responded:—

"Well, gentlemen, leave your papers, and I

will have the Attorney-General, Judge Bates, look them over, and we will see what can be done. Being both of us *'pigeon-hearted'* fellows, the chances are that, if there is any ground whatever for interference, the scoundrel will get off!"

"Public Opinion Baths."

"Once—on what was called a 'public day,' when Mr. Lincoln received all applicants in their turn—the writer* was struck by observing, as he passed through the corridor, the heterogeneous crowd of men and women, representing all ranks and classes, who were gathered in the large waiting-room outside the Presidential suite of offices. . . .

"This led to a somewhat general conversation, in which I expressed surprise that he did not adopt the plan in force at all military headquarters, under which every applicant to see the general commanding had to be filtered through a sieve of officers,—assistant adjutant-generals, and so forth,—who allowed none in to take up the general's time save such as they were satisfied had business of sufficient importance, and which could be transacted in no other manner than by a personal interview. . . .

"'Ah, yes!' said Mr. Lincoln, gravely,—and his words on this matter are important as illustrating a rule of his action, and to some extent, perhaps, the essentially representative character of his mind and of his administration,—'ah, yes, such things do very well for you military people, with your arbitrary rule, and in your camps. But the office of President is essentially a civil

* Colonel Charles G. Halpine, New York *Citizen*.

one, and the affair is very different. For myself, I feel—though the tax on my time is heavy—that no hours of my day are better employed than those which thus bring me again within the direct contact and atmosphere of the average of our whole people. Men moving only in an official circle are apt to become merely official—not to say arbitrary—in their ideas, and are apter and apter, with each passing day, to forget that they only hold power in a representative capacity. Now this is all wrong. I go into these promiscuous receptions of all who claim to have business with me twice each week, and every applicant for audience has to take his turn, as if waiting to be shaved in a barber's shop. Many of the matters brought to my notice are utterly frivolous, but others are of more or less importance, and all serve to renew in me a clearer and more vivid image of that great popular assemblage out of which I sprung, and to which at the end of two years I must return. I tell you, Major,' he said,—appearing at this point to recollect I was in the room, for the former part of these remarks had been made with half-shut eyes, as if in soliloquy,—'I tell you that I call these receptions my *"public-opinion baths";* for I have but little time to read the papers and gather public opinion that way; and though they may not be pleasant in all their particulars, the effect, as a whole, is renovating and invigorating to my perceptions of responsibility and duty.' "

Lincoln's Magnanimity.

When the reports, in an authentic form, first reached Washington of the sufferings of the

Union prisoners, I know he was greatly excited and overcome by them. He was told that justice demanded a stern retaliation. He said to his friend Mr. Odell, with the deepest emotion: *"I can never, never starve men like that! Whatever others may say or do, I never can, and I never will, be accessory to such treatment of human beings!"* And although he spoke with the deepest feeling at the Baltimore Fair of the Fort Pillow massacre, and pledged retaliation, yet that pledge was never carried into execution. It was simply impossible for Mr. Lincoln to be cruel or vindictive, no matter what the occasion. In the serene light of history, when party strife and bitterness shall have passed away, it will be seen that, if he erred at all, it was always on the side of mercy and magnanimity.

A Short Statute.

Speaking on a certain occasion, of a prominent man who had the year before been violent in his manifestations of hostility to the Administration, but was then ostensibly favoring the same policy previously denounced, Mr. Lincoln expressed his entire readiness to treat the past as if it had not been, saying, "I choose always to make my 'statute of limitations' a short one."

Lincoln's Treatment of Insolence.

A great deal has been said of the uniform meekness and kindness of heart of Mr. Lincoln, but there would sometimes be afforded evidence that one grain of sand too much would break even *this* camel's back. Among the callers

at the White House one day, was an officer who had been cashiered from the service. He had prepared an elaborate defence of himself, which he consumed much time in reading to the President. When he had finished, Mr. Lincoln replied, that even upon his own statement of the case, the facts would not warrant executive interference. Disappointed, and considerably crestfallen, the man withdrew. A few days afterward he made a second attempt to alter the President's convictions, going over substantially the same ground, and occupying about the same space of time, but without accomplishing his end. The *third* time he succeeded in forcing himself into Mr. Lincoln's presence, who with great forbearance listened to another repetition of the case to its conclusion, but made no reply. Waiting for a moment, the man gathered from the expression of his countenance that his mind was unconvinced. Turning very abruptly, he said: "Well, Mr. President, I see you are fully determined not to do me justice!" This was too aggravating, even for Mr. Lincoln. Manifesting, however, no more feeling than that indicated by a slight compression of the lips, he very quietly arose, laid down a package of papers he held in his hand, and then suddenly seizing the cashiered officer by the coat-collar, he marched him forcibly to the door, saying, as he ejected him into the passage: "Sir, I give you fair warning never to show yourself in this room again. I can bear censure, but not insult!" In a whining tone the man begged for his papers, which he had dropped. "Begone, sir," said the President, "your papers will be sent to you. I never wish to see your face again!"

"N. C. J.," in a letter to the New York *Times*, gives the following incident of a rebuke Lincoln gave a woman for her lack of humanity:

"Among the various applicants, a well-dressed lady came forward, without apparent embarrassment in her air or manner, and addressed the President. Giving her a very close and scrutinizing look, he said, 'Well, madam, what can I do for you?' She proceeded to tell him that she lived in Alexandria; that the church where she worshiped had been taken for a hospital. 'What church, madam?' Mr. Lincoln asked, in a quick, nervous manner. 'The —— church,' she replied; 'and as there are only two or three wounded soldiers in it, I came to see if you would not let us have it, as we want it very much to worship God in.' 'Madam, have you been to see the post surgeon at Alexandria about this matter?' 'Yes, sir; but we could do nothing with him.' 'Well, we put him there to attend to just such business, and it is reasonable to suppose that he knows better what should be done under the circumstances than I do. See here: you say you live in Alexandria; probably you own property there. How much will you give to assist in building a hospital?'

"'You know, Mr. Lincoln, our property is very much embarrassed by the war;—so, really, I could hardly afford to give much for such a purpose.'

"'Well, madam, I expect we shall have another fight soon; and my candid opinion is, God wants that church for poor wounded Union soldiers, as much as he does for secesh people to worship in.' Turning to his table, he said, quite abruptly,

'You will excuse me; I can do nothing for you. Good-day, madam.'

"On Thursday of a certain week, two ladies, from Tennessee, came before the President, asking the release of their husbands, held as prisoners of war at Johnson's Island. They were put off until Friday, when they came again, and were again put off until Saturday. At each of the interviews one of the ladies urged that her husband was a religious man. On Saturday, when the President ordered the release of the prisoner, he said to this lady,—'You say your husband is a religious man; tell him, when you meet him, that I say I am not much of a judge of religion, but that in my opinion the religion which sets men to rebel and fight against their government, because, as they think, that government does not sufficiently help *some* men to eat their bread in the sweat of *other* men's faces, is not the sort of religion upon which people can get to heaven.'"

"The Delegation from the Almighty."

On another occasion, an antislavery delegation, also from New York, were pressing the adoption of the emancipation policy. During the interview the "chairman," the Rev. Dr. C——, made a characteristic and powerful appeal, largely made up of quotations from the Old Testament Scriptures. Mr. Lincoln received the "bombardment" in silence. As the speaker concluded, he continued for a moment in thought, and then, drawing a long breath, responded: "Well, gentlemen, it is not often one is favored with a delegation *direct* from the Almighty!"

On a Time-serving Clergyman.

Some one was discussing, in the presence of Mr. Lincoln, the character of a time-serving Washington clergyman. Said Mr. Lincoln to his visitor:—

"I think you are rather hard upon Mr. ———. He reminds me of a man in Illinois, who was tried for passing a counterfeit bill. It was in evidence that before passing it he had taken it to the cashier of a bank and asked his opinion of the bill, and he received a very prompt reply that it was a counterfeit. His lawyer, who had heard of the evidence to be brought against his client, asked him, just before going into court, 'Did you take the bill to the cashier of the bank and ask him if it was good?' 'I did,' was the reply. 'Well, what was the reply of the cashier?' The rascal was in a corner, but he got out of it in this fashion: 'He said it was a pretty tolerable, respectable sort of a bill.'"

Mr. Lincoln thought the clergyman was "a pretty tolerable, respectable sort of a clergyman."

Lincoln's Paternal Love.

The Hon. W. D. Kelley, of Philadelphia, in an address delivered in that city soon after the assassination, said: "His intercourse with his family was as beautiful as that with his friends. I think that father never loved his children more fondly than he. The President never seemed grander in my sight than when, stealing upon him in the evening, I would find him with a book open before him, as he is represented in the popular photograph, with little Tad beside

him. There were of course a great many curious books sent to him, and it seemed to be one of the special delights of his life to open those books at such an hour, that his boy could stand beside him, and they could talk as he turned over the pages, the father thus giving to the son a portion of that care and attention of which he was ordinarily deprived by the duties of office pressing upon him."

No matter who was with the President, or how intently he might be absorbed, little Tad was always welcome. At the time of which I write he was eleven years old, and of course rapidly passing from childhood into youth. Suffering much from an infirmity of speech which developed in his infancy, he seemed on this account especially dear to his father. "One touch of nature makes the whole world kin," and it was an impressive and affecting sight to me to see the burdened President lost for the time being in the affectionate parent, as he would take the little fellow in his arms upon the withdrawal of visitors, and caress him with all the fondness of a mother for the babe upon her bosom!

The Death of Willie Lincoln.

In the spring of 1862, the President spent several days at Fortress Monroe, awaiting military operations upon the Peninsula. As a portion of the Cabinet were with him, that was temporarily the seat of government, and he bore with him constantly the burden of public affairs. His favorite diversion was reading Shakspeare. One day (it chanced to be the day before the capture of Norfolk) as he sat reading

alone, he called to his aide* in the adjoining room,—"You have been writing long enough, Colonel; come in here; I want to read you a passage in 'Hamlet.'" He read the discussion on ambition between Hamlet and his courtiers, and the soliloquy in which conscience debates of a future state. This was followed by passages from "Macbeth." Then opening to "King John," he read from the third act the passage in which Constance bewails her imprisoned, lost boy.

Closing the book, and recalling the words,—

> "And, father cardinal, I have heard you say
> That we shall see and know our friends in heaven:
> If that be true, I shall see my boy again,"—

Mr. Lincoln said: "Colonel, did you ever dream of a lost friend, and feel that you were holding sweet communion with that friend, and yet have a sad consciousness that it was not a reality?—just so I dream of my boy Willie." Overcome with emotion, he dropped his head on the table, and sobbed aloud.

William Wallace Lincoln, I never knew. He died Thursday, February 20, 1862, nearly two years before my intercourse with the President commenced. He had just entered upon his twelfth year, and has been described to me as of an unusually serious and thoughtful disposition. His death was the most crushing affliction Mr. Lincoln had ever been called upon to pass through.

After the funeral, the President resumed his official duties, but mechanically, and with a ter-

* Colonel Le Grand B. Cannon, of General Wool's staff.

rible weight at his heart. The following Thursday he gave way to his feelings, and shut himself from all society. The second Thursday it was the same; he would see no one, and seemed a prey to the deepest melancholy. About this time the Rev. Francis Vinton, of Trinity Church, New York, had occasion to spend a few days in Washington. An acquaintance of Mrs. Lincoln and of her sister, Mrs. Edwards, of Springfield, he was requested by them to come up and see the President. The setting apart of Thursday for the indulgence of his grief had gone on for several weeks, and Mrs. Lincoln began to be seriously alarmed for the health of her husband, of which fact Dr. Vinton was apprised. Mr. Lincoln received him in the parlor, and an opportunity was soon embraced by the clergyman to chide him for showing so rebellious a disposition to the decrees of Providence. He told him plainly that the indulgence of such feelings, though natural, was sinful. It was unworthy one who believed in the Christian religion. He had duties to the living, greater than those of any other man, as the chosen father, and leader of the people, and he was unfitting himself for his responsibilities by thus giving way to his grief. To mourn the departed as *lost* belonged to heathenism—not to Christianity. "Your son," said Dr. Vinton, "is *alive* in Paradise. Do you remember that passage in the Gospels: 'God is not the God of the *dead* but of the living, for *all* live unto him'?" The President had listened as one in a stupor, until his ear caught the words, "Your son is alive." Starting from the sofa, he exclaimed, "Alive! *alive!* Surely you mock me." "No, sir, believe me," replied Dr. Vinton;

"it is a most comforting doctrine of the church, founded upon the words of Christ himself." Mr. Lincoln looked at him a moment, and then, stepping forward, he threw his arm around the clergyman's neck, and, laying his head upon his breast, sobbed aloud. *"Alive? alive?"* he repeated. "My dear sir," said Dr. Vinton, greatly moved, as he twined his own arm around the weeping father, "believe this, for it is God's most precious truth. Seek not your son among the dead; he is not there; he lives to-day in Paradise! Think of the full import of the words I have quoted. The Sadducees, when they questioned Jesus, had no other conception than that Abraham, Isaac, and Jacob were dead and buried. Mark the reply: 'Now that the dead *are* raised, even Moses showed at the bush when he called the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of the living, *for all live unto him!*' Did not the aged patriarch mourn his sons as dead?—'Joseph is not, and Simeon is not, and ye will take Benjamin also.' But Joseph and Simeon were both living, though he believed it not. Indeed, Joseph being taken from him, was the eventual means of the preservation of the whole family. And so God has called your son into his upper kingdom—a kingdom and an existence as real, more real, than your own. It may be that he too, like Joseph, has gone, in God's good providence, to be the salvation of *his* father's household. It is a part of the Lord's plan for the ultimate happiness of you and yours. Doubt it not. I have a sermon," continued Dr. Vinton, "upon this subject, which I think might interest you." Mr. Lin-

coln begged him to send it at an early day—thanking him repeatedly for his cheering and hopeful words. The sermon was sent, and read over and over by the President, who caused a copy to be made for his own private use before it was returned. Through a member of the family, I have been informed that Mr. Lincoln's views in relation to spiritual things seemed changed from that hour. Certain it is, that thenceforth he ceased the observance of the day of the week upon which his son died, and gradually resumed his accustomed cheerfulness.

Lincoln the Christian.

The Rev. Mr. Willets, of Brooklyn, gave me an account of a conversation with Mr. Lincoln, on the part of a lady of his acquaintance, connected with the "Christian Commission," who in the prosecution of her duties had several interviews with him. The President, it seemed, had been much impressed with the devotion and earnestness of purpose manifested by the lady, and on one occasion, after she had discharged the object of her visit, he said to her: "Mrs. ———, I have formed a high opinion of your Christian character, and now, as we are alone, I have a mind to ask you to give me, in brief, your idea of what constitutes a true religious experience." The lady replied at some length, stating that, in her judgment, it consisted of a conviction of one's own sinfulness and weakness, and personal need of the Saviour for strength and support; that views of mere doctrine might and would differ, but when one was really brought to feel his need of Divine help, and to seek the

aid of the Holy Spirit for strength and guidance, it was satisfactory evidence of his having been born again. This was the substance of her reply. When she had concluded, Mr. Lincoln was very thoughtful for a few moments. He at length said, very earnestly, "If what you have told me is really a correct view of this great subject, I think I can say with sincerity, that I hope I am a Christian. I had lived," he continued, "until my boy Willie died, without realizing fully these things. That blow overwhelmed me. It showed me my weakness as I had never felt it before, and if I can take what you have stated as a *test,* I think I can safely say that I know something of that *change* of which you speak; and I will further add, that it has been my intention for some time, at a suitable opportunity, to make a public religious profession."

Mr. Noah Brooks, in some "reminiscences," gives the following upon this subject:

"Just after the last Presidential election he said, 'Being only mortal, after all, I should have been a little mortified if I had been beaten in this canvass; but that sting would have been more than compensated by the thought that the people had notified me that all my official responsibilities were soon to be lifted off my back.' In reply to the remark that he might remember that in all these cares he was daily remembered by those who prayed, not to be heard of men, as no man had ever before been remembered, he caught at the homely phrase, and said, 'Yes, I like that phrase, "not to be heard of men," and I guess it is generally true, as you say; at least, I have been told so, and I have been a good deal helped by just that thought.' Then he sol-

emnly and slowly added: 'I should be the most presumptuous blockhead upon this footstool, if I for one day thought that I could discharge the duties which have come upon me since I came into this place, without the aid and enlightenment of One who is stronger and wiser than all others.'"

"On an occasion I shall never forget," says the Hon. H. C. Deming, of Connecticut, "the conversation turned upon religious subjects, and Mr. Lincoln made this impressive remark: 'I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their Articles of Belief and Confessions of Faith. When any church will inscribe over its altar, as its sole qualification for membership,' he continued, 'the Saviour's condensed statement of the substance of both Law and Gospel, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself," that church will I join with all my heart and all my soul.'"

On the Lord's Side.

No nobler reply ever fell from the lips of ruler, than that uttered by President Lincoln in response to the clergyman who ventured to say, in his presence, that he *hoped* "the Lord was on our side."

"I am not at all concerned about that," replied Mr. Lincoln, "for I know that the Lord is *always* on the side of the *right*. But it is my

constant anxiety and prayer that *I* and *this nation* should be on the Lord's *side*."

The President and the "Powder Monkey."

"President Lincoln," says the Hon. W. D. Kelley,* "was a large and many-sided man, and yet so simple that no one, not even a child, could approach him without feeling that he had found in him a sympathizing friend. I remember that I apprised him of the fact that a lad, the son of one of my townsmen, had served a year on board the gunboat *Ottawa,* and had been in two important engagements; in the first as a powder-monkey, when he had conducted himself with such coolness that he had been chosen as captain's messenger in the second; and I suggested to the President that it was in his power to send to the Naval School, annually, three boys who had served at least a year in the navy.

"He at once wrote on the back of a letter from the commander of the *Ottawa,* which I had handed him, to the Secretary of the Navy: 'If the appointments for this year have not been made, let this boy be appointed.' The appointment had not been made, and I brought it home with me. It directed the lad to report for examination at the school in July. Just as he was ready to start, his father, looking over the law, discovered that he could not report until he was fourteen years of age, which he would not be until September following. The poor child sat down and wept. He feared that he was not to go to the Naval School. He was, however, soon consoled by being told that 'the President

* Address in Philadelphia upon the death of Mr. Lincoln.

could make it right.' It was my fortune to meet him the next morning at the door of the Executive Chamber with his father.

"Taking by the hand the little fellow,—short for his age, dressed in the sailor's blue pants and shirt,—I advanced with him to the President, who sat in his usual seat, and said: 'Mr. President, my young friend, Willie Bladen, finds a dfficulty about his appointment. You have directed him to appear at the school in July; but he is not yet fourteen years of age.' But before I got half of this out, Mr. Lincoln, laying down his spectacles, rose and said: 'Bless me! is that the boy who did so gallantly in those two great battles? Why, I feel that I should bow to him, and not he to me.'

"The little fellow had made his graceful bow. The President took the papers at once, and as soon as he learned that a postponement till September would suffice, made the order that the lad should report in that month. Then putting his hand on Willie's head, he said: 'Now, my boy, go home and have good fun during the two months, for they are about the last holidays you will get.' The little fellow bowed himself out, feeling that the President of the United States, though a very great man, was one that he would nevertheless like to have a game of romps with."

Lincoln and the Negroes.

"On New Year's day, 1865," wrote a correspondent of the New York *Independent*, "a memorable incident occurred, of which the like was never before seen at the White House. I had noticed at sundry times during the summer, the

wild fervor and strange enthusiasm which our colored friends always manifest over the name of Abraham Lincoln. His name with them seems to be associated with that of his namesake, the Father of the Faithful. In the great crowds which gather from time to time in front of the White House, in honor of the President, none shout so loudly or so wildly, and swing their hats with such utter *abandon,* while their eyes are beaming with the intensest joy, as do these simple-minded and grateful people. I have often laughed heartily at these exhibitions. But the scene yesterday excited far other emotions. As I entered the door of the President's House, I noticed groups of colored people gathered here and there, who seemed to be watching earnestly the inpouring throng. For nearly two hours they hung around, until the crowd of white visitors began sensibly to diminish. Then they summoned up courage, and began timidly to approach the door. Some of them were richly and gayly dressed; some were in tattered garments, and others in the most fanciful and grotesque costume. All pressed eagerly forward. When they came into the presence of the President, doubting as to their reception, the feelings of the poor creatures overcame them, and here the scene baffles my powers of description.

"For two long hours Mr. Lincoln had been shaking the hands of the 'sovereigns,' and had become excessively weary, and his grasp languid; but here his nerves rallied at the unwonted sight, and he welcomed this motley crowd with a heartiness that made them wild with exceeding joy. They laughed and wept, and wept and laughed—exclaiming, through their blinding tears: 'God

bless you!' 'God bless Abraham Lincoln!' 'God bress Massa Linkum!' Those who witnessed this scene will not soon forget it. For a long distance down the Avenue, on my way home, I heard fast young men cursing the President for this act; but all the way the refrain rang in my ears,—'God bless Abraham Lincoln!'"

Miss Betsey Canedy, of Fall River, Massachusetts, while engaged in teaching a school among the colored people of Norfolk, Virginia, had in her schoolroom a plaster bust of the President. One day she called some colored carpenters who were at work on the building, and showed it to them, writing down their remarks, some of which were as follows:

"He's brought us safe through the Red Sea." "He looks as deep as the sea himself." "He's king of the United States." "He ought to be king of all the world." "We must all pray to the Lord to carry him safe through, for it 'pears like he's got everything hitched to him." "There has been a right smart praying for him, and it mustn't stop now."

A southern correspondent of the New York *Tribune*, in Charleston, South Carolina, the week following the assassination, wrote:

"I never saw such sad faces, or heard such heavy heart beatings, as here in Charleston the day the dreadful news came! The colored people —the native loyalists—were like children bereaved of an only and loved parent. I saw one old woman going up the street wringing her hands and saying aloud, as she walked looking straight before her, so absorbed in her grief that she noticed no one,—

"'O Lord! O Lord! O Lord! Massa Sam's dead! Massa Sam's dead! O Lord! Massa Sam's dead!'

"'Who's dead, Aunty?' I asked her.

"'Massa Sam!' she said, not looking at me,—renewing her lamentations: 'O Lord! O Lord! Lord! Massa Sam's dead!'

"'Who's Massa Sam?' I asked.

"'Uncle Sam!' she said. 'O Lord! Lord!'

"I was not quite sure that she meant the President, and I spoke again:

"'Who's Massa Sam, Aunty?'

"'Mr. Linkum!' she said, and resumed wringing her hands and moaning in utter hopelessness of sorrow. The poor creature was too ignorant to comprehend any difference between the very unreal Uncle Sam and the actual President; but her heart told her that he whom Heaven had sent in answer to her prayers was lying in a bloody grave, and she and her race were left—*fatherless.*"

In 1863, Colonel McKaye, of New York, with Robert Dale Owen and one or two other gentlemen, were associated as a committee to investigate the condition of the freedmen on the coast of North Carolina. Upon their return from Hilton Head they reported to the President; and in the course of the interview Colonel McKaye related the following incident.

He had been speaking of the ideas of power entertained by these people. He said they had an idea of God, as the Almighty, and they had realized in their former condition the power of their masters. Up to the time of the arrival among them of the Union forces, they had no knowledge of any other power. Their masters

fled upon the approach of our soldiers, and this gave the slaves a conception of a power greater than that exercised by them. This power they called "Massa Linkum."

Colonel McKaye said that their place of worship was a large building which they called "the praise house"; and the leader of the meeting, a venerable black man, was known as "the praise man." On a certain day, when there was quite a large gathering of the people, considerable confusion was created by different persons attempting to tell who and what "Massa Linkum" was. In the midst of the excitement the white-headed leader commanded silence. "Brederin," said he, "you don't know nosen' what you'se talkin' 'bout. Now, you just listen to me. Massa Linkum, he eberywhar. He know eberyting." Then, solemnly looking up, he added,—*"He walk de earf like de Lord!"*

Colonel McKaye told me that Mr. Lincoln seemed much affected by this account. He did not smile, as another man might have done, but he got up from his chair, and walked in silence two or three times across the floor. As he resumed his seat, he said, very impressively: "It is a momentous thing to be the instrument, under Providence, of the liberation of a race."

"Upon entering the President's office one afternoon," says a Washington correspondent, "I found Mr. Lincoln busily counting greenbacks. 'This, sir,' said he, 'is something out of my usual line; but a President of the United States has a multiplicity of duties not specified in the Constitution or acts of Congress. This is one of them. This money belongs to a poor negro who is a porter in the Treasury Department,

at present very bad with the smallpox. He is now in hospital and could not draw his pay because he could not sign his name. I have been at considerable trouble to overcome the difficulty and get it for him, and have at length succeeded in cutting red tape, as you newspaper men say. I am now dividing the money and putting by a portion labelled, in an envelope, with my own hands, according to his wish'; and he proceeded to indorse the package very carefully." No one witnessing the transaction could fail to appreciate the goodness of heart which prompted the President of the United States to turn aside for a time from his weighty cares to succor one of the humblest of his fellow-creatures in sickness and sorrow.

Mr. Lincoln's cordial reception of Frederick Douglass, the distinguished anti-slavery orator, also once a slave, was widely made known through that gentleman's own account of it in one of his public lectures.

In August or September, 1864, Mr. Douglass again visited Washington. The President heard of his being in the city, and greatly desiring a second conversation upon points on which he considered the opinion and advice of a man of Mr. Douglass's antecedents valuable, he sent his carriage to the boarding-house where he was staying, with a request that Mr. D. would "come up and take a cup of tea" with him. The invitation was accepted; and probably never before, in our history, was the executive carriage employed to convey *such* a guest to the White House. Mr. Douglass subsequently remarked that "Mr. Lincoln was one of the few white men he ever passed an hour with, who failed to re-

mind him in some way, before the interview terminated, that he was a negro.'"

The Two Ruling Ideas of Lincoln's Life.

Schuyler Colfax once said to me that "Mr. Lincoln had two ruling ideas, or principles, which governed his life. The first was hatred of slavery, which he inherited in part from his parents; the other was sympathy with the lowly born and humble, and the desire to lift them up." I know of no better epitaph for his tombstone than this, save that suggested by Theodore Tilton, the editor of the New York *Independent*,—"He bound the nation, and unbound the slave."

Lincoln's Temperance Principles.

After this ceremony [*the formal notification of his nomination for the Presidency*] had passed, Mr. Lincoln remarked to the company, that as an appropriate conclusion to an interview so important and interesting as that which had just transpired, he supposed good manners would require that he should treat the committee with something to drink; and opening a door that led into a room in the rear, he called out "Mary! Mary!" A girl responded to the call, to whom Mr. Lincoln spoke a few words in an undertone, and, closing the door, returned again to converse with his guests. In a few minutes the maiden entered, bearing a large waiter, containing several glass tumblers, and a large pitcher in the midst, and placed it upon the centre-table. Mr. Lincoln arose, and gravely addressing the company, said: "Gentlemen, we must pledge our

mutual healths in the most healthy beverage which God has given to man—it is the only beverage I have ever used or allowed in my family, and I cannot conscientiously depart from it on the present occasion—it is pure Adam's ale from the spring'; and, taking a tumbler, he touched it to his lips, and pledged them his highest respects in a cup of cold water. Of course, all his guests were constrained to admire his consistency, and to join in his example.

No Vices, Few Virtues.

A gentleman once complimented the President on having no vices, neither drinking nor smoking. "That is a doubtful compliment," answered the President; "I recollect once being outside a stage-coach, in Illinois, and a man sitting by me offered me a cigar. I told him I had no vices. He said nothing, but smoked for some time, and then growled out: 'It's my experience that folks who have no vices have generally very few virtues.'"

Lincoln's Democratic Habits.

Some of Mr. Lincoln's immediate neighbors were taken as completely by surprise [*at his nomination for the Presidency*] as those in distant States. An old resident of Springfield told me that there lived within a block or two of his house, in that city, an Englishman, who of course still cherished to some extent the ideas and prejudices of his native land. Upon hearing of the choice at Chicago he could not contain his astonishment.

"What!" said he, *"Abe Lincoln* nominated for President of the United States? Can it be possible! A man that buys a ten-cent beefsteak for his breakfast, and carries it home himself."

Presidential Perquisites.

Mr. G. B. Lincoln also told me of an amusing circumstance which took place at Springfield soon after Mr. Lincoln's nomination in 1860. A hatter in Brooklyn secretly obtained the size of the future President's head, and made for him a very elegant hat, which he sent by his townsman Lincoln to Springfield. About the time it was presented, various other testimonials of a similar character had come in from different sections. Mr. Lincoln took the hat, and after admiring its texture and workmanship, put it on his head and walked up to a looking-glass. Glancing from the reflection to Mrs. Lincoln, he said, with his peculiar twinkle of the eye, "Well, wife, there is one thing likely to come out of this scrape, anyhow. We are going to have some *new clothes!"*

Lincoln's Personal Appearance.

Mr. Lincoln's height was six feet three and three-quarter inches "in his stocking-feet." He stood up, one day, at the right of my large canvas, while I marked his exact height upon it.

His frame was gaunt but sinewy, and inclined to stoop when he walked. His head was of full medium size, with a broad brow, surmounted by rough, unmanageable hair, which, he once said, had "a way of getting up as far as possible

in the world." Lines of care ploughed his face,—the hollows in his cheeks and under his eyes being very marked. The mouth was his plainest feature, varying widely from classical models,—nevertheless expressive of much firmness and gentleness of character.

His complexion was inclined to sallowness, though I judged this to be the result, in part, of his anxious life in Washington. His eyes were bluish-gray in color,—always in deep shadow, however, from the upper lids, which were unusually heavy (reminding me, in this respect, of Stuart's portrait of Washington),—and the expression was remarkably pensive and tender, often inexpressibly sad, as if the reservoir of tears lay very near the surface,—a fact proved not only by the response which accounts of suffering and sorrow invariably drew forth, but by circumstances which would ordinarily affect few men in his position.

Mr. Lincoln was always ready to join in a laugh at the expense of his person, concerning which he was very indifferent. Many of his friends will recognize the following story,—the incident having actually occurred,—which he used to tell with great glee:—

"In the days when I used to be 'on the circuit,' I was once accosted in the cars by a stranger, who said, 'Excuse me, sir, but I have an article in my possession which belongs to you.' 'How is that?' I asked, considerably astonished. The stranger took a jack-knife from his pocket. 'This knife,' said he, 'was placed in my hands some years ago, with the injunction that I was to keep it until I found a man *uglier* than myself. I have carried it from that time to this.

Allow me *now* to say, sir, that I think *you* are fairly entitled to the property.'"

Once when a Philadelphia delegation was being presented, the chairman of that body, in introducing one of the members, said: "Mr. President, this is Mr. S——, of the Second District of our State,—a most active and earnest friend of yours and the cause. He has, among other things, been good enough to paint, and present to our League rooms, a most beautiful portrait of yourself." Mr. Lincoln took the gentleman's hand in his, and shaking it cordially, said with a merry voice,—"I presume, sir, in painting your beautiful portrait, you took your idea of me from my principles, and not from my person."

Lincoln's First Dollar.

In the Executive Chamber one evening, there were present a number of gentlemen, among them Mr. Seward.

A point in the conversation suggesting the thought, the President said: "Seward, you never heard, did you, how I earned my first dollar?" "No," rejoined Mr. Seward. "Well," continued Mr. Lincoln, "I was about eighteen years of age. I belonged, you know, to what they call down South, the 'scrubs'; people who do not own slaves are nobody there. But we had succeeded in raising, chiefly by my labor, sufficient produce, as I thought, to justify me in taking it down the river to sell.

"After much persuasion, I got the consent of mother to go, and constructed a little flatboat, large enough to take a barrel or two of things that we had gathered, with myself and little bun-

dle, down to New Orleans. A steamer was coming down the river. We have, you know, no wharves on the Western streams; and the custom was, if passengers were at any of the landings, for them to go out in a boat, the steamer stopping and taking them on board.

"I was contemplating my new flatboat, and wondering whether I could make it stronger or improve it in any particular, when two men came down to the shore in carriages with trunks, and looking at the different boats singled out mine, and asked, 'Who owns this?' I answered, somewhat modestly, 'I do.' 'Will you,' said one of them, 'take us and our trunks out to the steamer?' 'Certainly,' said I. I was very glad to have the chance of earning something. I supposed that each of them would give me two or three bits. The trunks were put on my flatboat, the passengers seated themselves on the trunks, and I sculled them out to the steamboat.

"They got on board, and I lifted up their heavy trunks, and put them on deck. The steamer was about to put on steam again, when I called out that they had forgotten to pay me. Each of them took from his pocket a silver half-dollar, and threw it on the floor of my boat. I could scarcely believe my eyes as I picked up the money. Gentlemen, you may think it was a very little thing, and in these days it seems to me a trifle; but it was a most important incident in my life. I could scarcely credit that I, a poor boy, had earned a dollar in less than a day,—that by honest work I had earned a dollar. The world seemed wider and fairer before me. I was a more hopeful and confident being from that time."

Lincoln's First Big Fee.

Soon after Mr. Lincoln entered upon the practice of his profession at Springfield, he was engaged in a criminal case in which it was thought there was little chance of success. Throwing all his powers into it, he came off victorious, and promptly received for his services five hundred dollars. A legal friend calling upon him the next morning found him sitting before a table, upon which his money was spread out, counting it over and over. "Look here, Judge," said he; "see what a heap of money I've got from the —— case. Did you ever see anything like it? Why, I never had so much money in my life before, put it all together!" Then crossing his arms upon the table, his manner sobering down, he added, "I have got just five hundred dollars: if it was only seven hundred and fifty I would go directly and purchase a quarter section of land, and settle it upon my old step-mother." His friend said that if the deficiency was all he needed, he would loan him the amount, taking his note, to which Mr. Lincoln instantly acceded.

His friend then said: "Lincoln, I would not do just what you have indicated. Your step-mother is getting old, and will not probably live many years. I would settle the property upon her for her use during her lifetime, to revert to you upon her death."

With much feeling, Mr. Lincoln replied: "I shall do no such thing. It is a poor return, at the best, for all the good woman's devotion and fidelity to me, and there is not going to be any half-way business about it;" and so saying, he gathered up his money, and proceeded forthwith

to carry his long-cherished purpose into execution.

Hannibal's Treasury.

At a time of financial difficulty, a committee of New York bankers waited upon the Secretary of the Treasury and volunteered a loan to the government, which was gratefully accepted. Mr. Chase subsequently accompanied the gentlemen to the White House and introduced them to the President, saying they had called to have a talk with him about money. "Money," replied Mr. Lincoln; "I don't know anything about *'money.'* I never had enough of my own to fret me, and I have no opinion about it any way."

"It is considered rather necessary to the carrying on of a war, however," returned the Secretary.

"Well, I don't know about that," rejoined Mr. Lincoln, turning crosswise in his chair, swinging both legs backward and forward. "We don't read that 'Hannibal' had any *'money'* to prosecute his wars with."

On Wall Street.

The bill empowering the Secretary of the Treasury to sell the surplus gold had recently passed, and Mr. Chase was then in New York, giving his attention personally to the experiment. Governor Curtin referred to this, saying, "I see by the quotations that Chase's movement has already knocked gold down several per cent." This gave occasion for the strongest expression I ever heard fall from the lips of Mr. Lincoln. Knotting his face in the intensity of his feeling,

he said, "Curtin, what do you think of those fellows in Wall Street, who are gambling in gold at such a time as this?" "They are a set of sharks," returned Curtin. "For my part," continued the President, bringing his clinched hand down upon the table, "I wish every one of them had his *devilish* head shot off!"

Lincoln's Love of Humor.

In a corner of his desk he kept a copy of the latest humorous work; and it was his habit when greatly fatigued, annoyed, or depressed, to take this up and read a chapter, frequently with great relief.

Among the callers in the course of an evening which I well remember, was a party composed of two senators, a representative, an ex-lieutenant-governor of a western State, and several private citizens. They had business of great importance, involving the necessity of the President's examination of voluminous documents. He was at this time, from an unusual pressure of office-seekers, in addition to his other cares, literally worn out. Pushing everything aside, he said to one of the party: "Have you seen the 'Nasby Papers'?" "No, I have not," was the answer; "who is 'Nasby'?" "There is a chap out in Ohio," returned the President, "who has been writing a series of letters in the newspapers over the signature of 'Petroleum V. Nasby.' Some one sent me a pamphlet collection of them the other day. I am going to write to 'Petroleum' to come down here, and I intend to tell him if he will communicate his talent to me, I will *'swap'* places with him." Thereupon he arose,

went to a drawer in his desk, and, taking out the "Letters," sat down and read one to the company, finding in their enjoyment of it the temporary excitement and relief which another man would have found in a glass of wine. The instant he ceased, the book was thrown aside, his countenance relapsed into its habitual serious expression, and the business before him was entered upon with the utmost earnestness.

During the dark days of '62, the Hon. Mr. Ashley, of Ohio, had occasion to call at the White House early one morning, just after news of a disaster. Mr. Lincoln commenced some trifling narration, to which the impulsive congressman was in no mood to listen. He rose to his feet and said: "Mr. President, I did not come here this morning to hear stories; it is too serious a time." Instantly the smile faded from Mr. Lincoln's face. "Ashley," said he, "sit down! I respect you as an earnest, sincere man. You cannot be more anxious than I have been constantly since the beginning of the war; and I say to you now, that were it not for this occasional *vent,* I should die."

"A Yard Full of Bulls."

A gentleman was pressing very strenuously the promotion of an officer to a "Brigadiership." "But we have already more generals than we know what to do with," replied the President. "But," persisted the visitor, "my friend is very strongly recommended." "Now, look here," said Mr. Lincoln, throwing one leg over the arm of his chair, "you are a farmer, I believe; if not, you will understand me. Suppose you had a large

cattle-yard full of all sorts of cattle,—cows, oxen, bulls,—and you kept killing and selling and disposing of your cows and oxen, in one way and another,—taking good care of your bulls. By-and-by you would find that you had nothing but a yard full of old bulls, good for nothing under heaven. Now, it will be just so with the army, if I don't stop making brigadier-generals."

Instructions to Counsel.

General Garfield, of Ohio, received from the President an account of the capture of Norfolk, with the following preface:—

"By the way, Garfield," said Mr. Lincoln, "you never heard, did you, that Chase, Stanton, and I had a campaign of our own? We went down to Fortress Monroe in Chase's revenue cutter, and consulted with Admiral Goldsborough as to the feasibility of taking Norfolk by landing on the north shore and making a march of eight miles. The Admiral said, very positively, there was no landing on that shore, and we should have to double the cape and approach the place from the south side, which would be a long and difficult journey. I thereupon asked him if he had ever tried to find a landing, and he replied that he had not. 'Now,' said I, 'Admiral, that reminds me of a chap out West who had studied law, but had never tried a case. Being sued, and not having confidence in his ability to manage his own case, he employed a fellow-lawyer to manage it for him. He had only a confused idea of the meaning of law terms, but was anxious to make a display of learning, and on the

trial constantly made suggestions to his lawyer, who paid no attention to him. At last, fearing that his lawyer was not handling the opposing counsel very well, he lost all patience, and springing to his feet cried out, "Why don't you go at him with a *capias,* or a *surre-butter,* or something, and not stand there like a confounded old *nudum-pactum?*" ' "

Close Construction.

Late one evening, the President brought in to see my picture his friend and biographer, the Hon. J. H. Barrett, and a Mr. M——, of Cincinnati. An allusion to a question of law in the course of conversation suggesting the subject, Mr. Lincoln said: "The strongest example of 'rigid government' and 'close construction' I ever knew, was that of Judge ——. It was once said of him that he would *hang* a man for blowing his nose in the street, but that he would *quash* the indictment if it failed to specify which *hand* he blew it with!"

Diplomatic Advice.

Upon the betrothal of the Prince of Wales to the Princess Alexandra, Queen Victoria sent a letter to each of the European sovereigns, and also to President Lincoln, announcing the fact. Lord Lyons, her ambassador at Washington,—a "bachelor," by the way,—requested an audience of Mr. Lincoln, that he might present this important document in person. At the time appointed he was received at the White House, in company with Mr. Seward.

"May it please your Excellency," said Lord Lyons, "I hold in my hand an autograph letter from my royal mistress, Queen Victoria, which I have been commanded to present to your Excellency. In it she informs your Excellency that her son, his Royal Highness the Prince of Wales, is about to contract a matrimonial alliance with her Royal Highness the Princess Alexandra of Denmark."

After continuing in this strain for a few minutes, Lord Lyons tendered the letter to the President and awaited his reply. It was short, simple, and expressive, and consisted simply of the words:—

"Lord Lyons, go thou and do likewise."

It is doubtful if an English ambassador was ever addressed in this manner before, and it would be interesting to learn what success he met with in putting the reply in diplomatic language when he reported it to her Majesty.

Setting Him at Ease.

A lieutenant, whom debts compelled to leave his fatherland and service, succeeded in being admitted to President Lincoln, and, by reason of his commendable and winning deportment and intelligent appearance, secured the promise of a lieutenant's commission in a cavalry regiment. He was so enraptured with his success, that he deemed it a duty to inform the President that he belonged to one of the oldest noble houses in Germany. "Oh, never mind that," said Mr. Lincoln; "you will not find that to be an obstacle to your advancement."

Democratic Abutments.

The antagonism between the northern and southern sections of the Democratic party, which culminated in the nomination of two separate tickets in 1860, was a subject to draw out one of Mr. Lincoln's hardest hits.

"I once knew," said he, "a sound churchman by the name of Brown, who was a member of a very sober and pious committee having in charge the erection of a bridge over a dangerous and rapid river. Several architects failed, and at last Brown said he had a friend named Jones, who had built several bridges and undoubtedly could build that one. So Mr. Jones was called in. 'Can you build this bridge?' inquired the committee. 'Yes,' replied Jones, 'or any other. I could build a bridge to the infernal regions, if necessary!' The committee were shocked, and Brown felt called upon to defend his friend. 'I know Jones so well,' said he, 'and he is so honest a man and so good an architect, that if he states soberly and positively that he can build a bridge to—to ——, why, I believe it; but I feel bound to say that I have my doubts about the abutment on the infernal side.' So," said Mr. Lincoln, "when politicians told me that the northern and southern wings of the Democracy could be harmonized, why, I believed them, of course; but I always had my doubts about the 'abutment' on the *other* side."*

Lincoln's "Influence with the Administration."

Judge Baldwin of California, being in Washington, called one day on General Halleck, and,

* Abbott's "History of the Civil War."

presuming upon a familiar acquaintance in California a few years before, solicited a pass outside of our lines to see a brother in Virginia, not thinking that he would meet with a refusal, as both his brother and himself were good Union men. "We have been deceived too often," said General Halleck, "and I regret I can't grant it." Judge B. then went to Stanton, and was very briefly disposed of, with the same result. Finally, he obtained an interview with Mr. Lincoln, and stated his case. "Have you applied to General Halleck?" inquired the President. "Yes, and met with a flat refusal," said Judge B. "Then you must see Stanton," continued the President. "I have, and with the same result," was the reply. "Well, then," said Mr. Lincoln, with a smile, "I can do nothing; for you must know *that I have very little influence with this Administration.*"

Another Ward Heard From.

When the telegram from Cumberland Gap reached Mr. Lincoln that "firing was heard in the direction of Knoxville," he remarked that he was "glad of it." Some person present, who had the perils of Burnside's position uppermost in his mind, could not see *why* Mr. Lincoln should be *glad* of it, and so expressed himself. "Why, you see," responded the President, "it reminds me of Mistress Sallie Ward, a neighbor of mine, who had a very large family. Occasionally one of her numerous progeny would be heard crying in some out-of-the-way place, upon which Mrs. Ward would exclaim, 'There's one of my children that isn't dead yet.'"

Weeping Water.

Some gentlemen fresh from a western tour, during a call at the White House, referred in the course of conversation to a body of water in Nebraska which bore an Indian name signifying "weeping water." Mr. Lincoln instantly responded: "As 'laughing water,' according to Longfellow, is 'Minnehaha,' this evidently should be 'Minneboohoo.'"

"Apple Overboard!"

A farmer from one of the border counties went to the President on a certain occasion with the complaint that the Union soldiers in passing his farm had helped themselves not only to hay but to his horse; and he hoped the proper officer would be required to consider his claim immediately.

"Why, my good sir," replied Mr. Lincoln, "if I should attempt to consider every such individual case, I should find work enough for twenty Presidents! In my early days, I knew one Jack Chase, who was a lumberman on the Illinois, and, when steady and sober, the best raftsman on the river. It was quite a trick twenty-five years ago to take the logs over the rapids, but he was skilful with a raft, and always kept her straight in the channel. Finally a steamer was put on, and Jack—he's dead now, poor fellow!—was made captain of her. He always used to take the wheel, going through the rapids. One day, when the boat was plunging and wallowing along the boiling current, and Jack's utmost vigilance was being exercised to keep her in the

narrow channel, a boy pulled his coat-tail and hailed him with: 'Say, Mister Captain! I wish you would just stop your boat a minute—I've lost my apple overboard!'"

"Sitting on the Blister."

In August, 1864, the prospects of the Union party, in reference to the Presidential election, became very gloomy. A friend, the private secretary of one of the cabinet ministers, who spent a few days in New York at this juncture, returned to Washington with so discouraging an account of the political situation, that after hearing it, the Secretary told him to go over to the White House and repeat it to the President. My friend said that he found Mr. Lincoln alone, looking more than usually careworn and sad. Upon hearing the statement, he walked two or three times across the floor in silence. Returning, he said with grim earnestness of tone and manner: "Well, I cannot run the political machine; I have enough on my hands without *that*. It is the *people's* business,—the election is in their hands. If they turn their backs to the fire, and get *scorched* in the rear, they'll find they have got to 'sit' on the 'blister'!"

Sorry to Lose the Horses.

A juvenile "Brigadier" from New York, with a small detachment of cavalry, having imprudently gone within the Rebel lines near Fairfax Court House, was captured by "guerrillas." Upon the fact being reported to Mr. Lincoln, he said that he was very sorry to lose the horses!

"What do you mean?" inquired his informant.

"Why," rejoined the President, "I can make a better 'brigadier' any day; but those horses cost the government a hundred and twenty-five dollars a head!"

The Strength of the Confederate Forces.

Mr. Lincoln sometimes had a very effective way of dealing with men who troubled him with questions. A visitor once asked him how many men the Rebels had in the field. The President replied, very seriously, "Twelve hundred thousand, according to the best authority." The interrogator blanched in the face, and ejaculated, "Good Heavens!" "Yes, sir; twelve hundred thousand—no doubt of it. You see, all of our generals, when they get whipped, say the enemy outnumbers them from three or five to one, and I must believe them. We have four hundred thousand men in the field, and three times four make twelve. Don't you see it?"

Chase's "Chin-fly."

"Within a month after Mr. Lincoln's first accession to office," says the Hon. Mr. Raymond, "when the South was threatening civil war, and armies of office-seekers were besieging him in the Executive Mansion, he said to a friend that he wished he could get time to attend to the Southern question; he thought he knew what was wanted, and believed he could do something towards quieting the rising discontent; but the office-seekers demanded all his time. 'I am,' said he, 'like a man so busy in letting rooms in one

end of his house, that he can't stop to put out the fire that is burning the other.' Two or three years later, when the people had made him a candidate for reëlection, the same friend spoke to him of a member of his Cabinet who was a candidate also. Mr. Lincoln said he did not concern himself much about that. It was important to the country that the department over which his rival presided should be administered with vigor and energy, and whatever would stimulate the Secretary to such action would do good. 'R——,' said he, 'you were brought up on a farm, were you not? Then you know what a *chin-fly* is. My brother and I,' he added, 'were once ploughing corn on a Kentucky farm, I driving the horse, and he holding the plough. The horse was lazy; but on one occasion rushed across the field so that I, with my long legs, could scarcely keep pace with him. On reaching the end of the furrow, I found an enormous *chin-fly* fastened upon him, and knocked him off. My brother asked me what I did that for. I told him I didn't want the old horse bitten in that way. "Why," said my brother, *"that's all that made him go!"* Now,' said Mr. Lincoln, 'if Mr. —— has a presidential *chin-fly* biting him, I'm not going to knock him off, if it will only make his department *go.*' "

Appointment of Chase as Chief Justice.

The Hon. Mr. Frank, of New York, told me that just after the nomination of Mr. Chase as Chief Justice, a deeply interesting conversation upon this subject took place one evening between himself and the President, in Mrs. Lin-

coln's private sitting-room. Mr. Lincoln reviewed Mr. Chase's political course and aspirations at some length, alluding to what he had felt to be an estrangement from him personally, and to various sarcastic and bitter expressions reported to him as having been indulged in by the ex-Secretary, both before and after his resignation. The Congressman replied that such reports were always exaggerated, and spoke very warmly of Mr. Chase's great services in the hour of the country's extremity, his patriotism, and integrity to principle. The tears instantly sprang into Mr. Lincoln's eyes. "Yes," said he, "that is true. We have stood together in the time of trial, and I should despise myself if I allowed personal differences to affect my judgment of his fitness for the office of Chief Justice."

Frémont's Cave of Adullam.

The interview at which this conversation took place, occurred just after General Frémont had declined to run against him for the presidency. The magnificent Bible which the negroes of Baltimore had just presented to him lay upon the table, and Lincoln asking Colonel Deming if he remembered the text which his friends had recently applied to Frémont, instantly turned to a verse in the first of Samuel, put on his spectacles, and read in his slow, peculiar, and waggish tone: "And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them, and there were with him about four hundred men."

Grant's Brand of Whiskey.

Just previous to the fall of Vicksburg, a self-constituted committee, solicitous for the *morale* of our armies, took it upon themselves to visit the President and urge the removal of General Grant. In some surprise Mr. Lincoln inquired, "For what reason?" "Why," replied the spokesman, "he drinks too much whiskey." "Ah!" rejoined Mr. Lincoln, dropping his lower lip. "By the way, gentlemen, can either of you tell me where General Grant procures his whiskey? because, if I can find out, I will send every general in the field a barrel of it!"

On McClellan's Engineering Propensities.

About two weeks after the Chicago Convention, the Rev. J. P. Thompson, of New York, asked the President: "What do you think, Mr. President, is the reason General McClellan does not reply to the letter from the Chicago Convention?" "Oh!" replied Mr. Lincoln, with a characteristic twinkle of the eye, *"he is intrenching."*

Some gentlemen were discussing in Mr. Lincoln's presence on a certain occasion General McClellan's military capacity. "It is doubtless true that he is a good 'engineer,'" said the President; "but he seems to have a special talent for developing a *'stationary'* engine."

Borrowing McClellan's Army.

"On another occasion the President said he was in great distress (about the possibility of soon beginning operations with the Army of the Potomac); he had been to General McClellan's house, and the General did not ask to see him.

To use his own expression, if something was not soon done, the bottom would fall out of the whole affair, and if General McClellan did not want to use the army, he would like to *borrow* it, provided he could see how it could be made to do something."

A Convenient Escape.

Upon Mr. Lincoln's return to Washington, after the capture of Richmond, a member of the Cabinet asked him if it would be proper to permit Jacob Thompson to slip through Maine in disguise, and embark from Portland. The President, as usual, was disposed to be merciful, and to permit the arch-rebel to pass unmolested, but the Secretary urged that he should be arrested as a traitor. "By permiting him to escape the penalties of treason," persistently remarked the Secretary, "you sanction it." "Well," replied Mr. Lincoln, "let me tell you a story. There was an Irish soldier here last summer, who wanted something to drink stronger than water, and stopped at a drug-shop, where he espied a soda-fountain. 'Mr. Doctor,' said he, 'give me, plase, a glass of soda-wather, an' if yees can put in a few drops of whiskey unbeknown to any one, I'll be obleeged.' Now," continued Mr. Lincoln, "if Jake Thompson is permitted to go through Maine unbeknown to any one, what's the harm? So don't have him arrested."

One of the latest of Mr. Lincoln's stories was told to a party of gentlemen, who, amid the tumbling ruins of the 'Confederacy,' anxiously asked "what he would do with 'Jeff Davis'?"

"There was a boy in Springfield," rejoined Mr. Lincoln, "who saved up his money and bought a 'coon,' which, after the novelty wore off, became a great nuisance. He was one day leading him through the streets, and had his hands full to keep clear of the little vixen, who had torn his clothes half off him. At length he sat down on the curb-stone, completely fagged out. A man passing was stopped by the lad's disconsolate appearance, and asked the matter. 'Oh,' was the reply, 'this coon is such a *trouble* to me!' 'Why don't you get rid of him, then?' said the gentleman. 'Hush!' said the boy; 'don't you see he is gnawing his rope off? I am going to let him do it, and then I will go home and tell the folks *that he got away from me?*'"

The Last Cabinet Meeting.

At the Cabinet meeting held the morning of the day of the assassination, it was afterward remembered, a remarkable circumstance occurred. General Grant was present, and during a lull in the discussion the President turned to him and asked if he had heard from General Sherman. General Grant replied that he had not, but was in hourly expectation of receiving despatches from him announcing the surrender of Johnston.

"Well," said the President, "you will hear very soon now, and the news will be important."

"Why do you think so?" said the General.

"Because," said Mr. Lincoln, "I had a dream last night; and ever since the war began, I have invariably had the same dream before any important military event occurred." He then in-

stanced Bull Run, Antietam, Gettysburg, etc., and said that before each of these events, he had had the same dream; and turning to Secretary Welles, said: "It is in your line, too, Mr. Welles. The dream is, that I saw a ship sailing very rapidly; and I am sure that it portends some important national event."

Later in the day, dismissing all business, the carriage was ordered for a drive. When asked by Mrs. Lincoln if he would like any one to accompany them, he replied, "No; I prefer to ride by ourselves to-day." Mrs. Lincoln subsequently said that she never saw him seem so supremely happy as on this occasion. In reply to a remark to this effect, the President said: "And well I may feel so, Mary, for I consider this day the war has come to a close." And then added: "We must both be more cheerful in the future; between the war and the loss of our darling Willie, we have been very miserable."

Tad's Grief at His Father's Death.

Little "Tad" was frantic with grief. For twenty-four hours the little fellow was perfectly inconsolable. Sunday morning, however, the sun rose in unclouded splendor, and in his simplicity he looked upon this as a token that his father was happy. "Do you think my father has gone to heaven?" he asked of a gentleman who had called upon Mrs. Lincoln. "I have not a doubt of it," was the reply. "Then," he exclaimed, in his broken way, "I am glad he has gone there, for he never was happy after he came here. This was not a good place for him!"